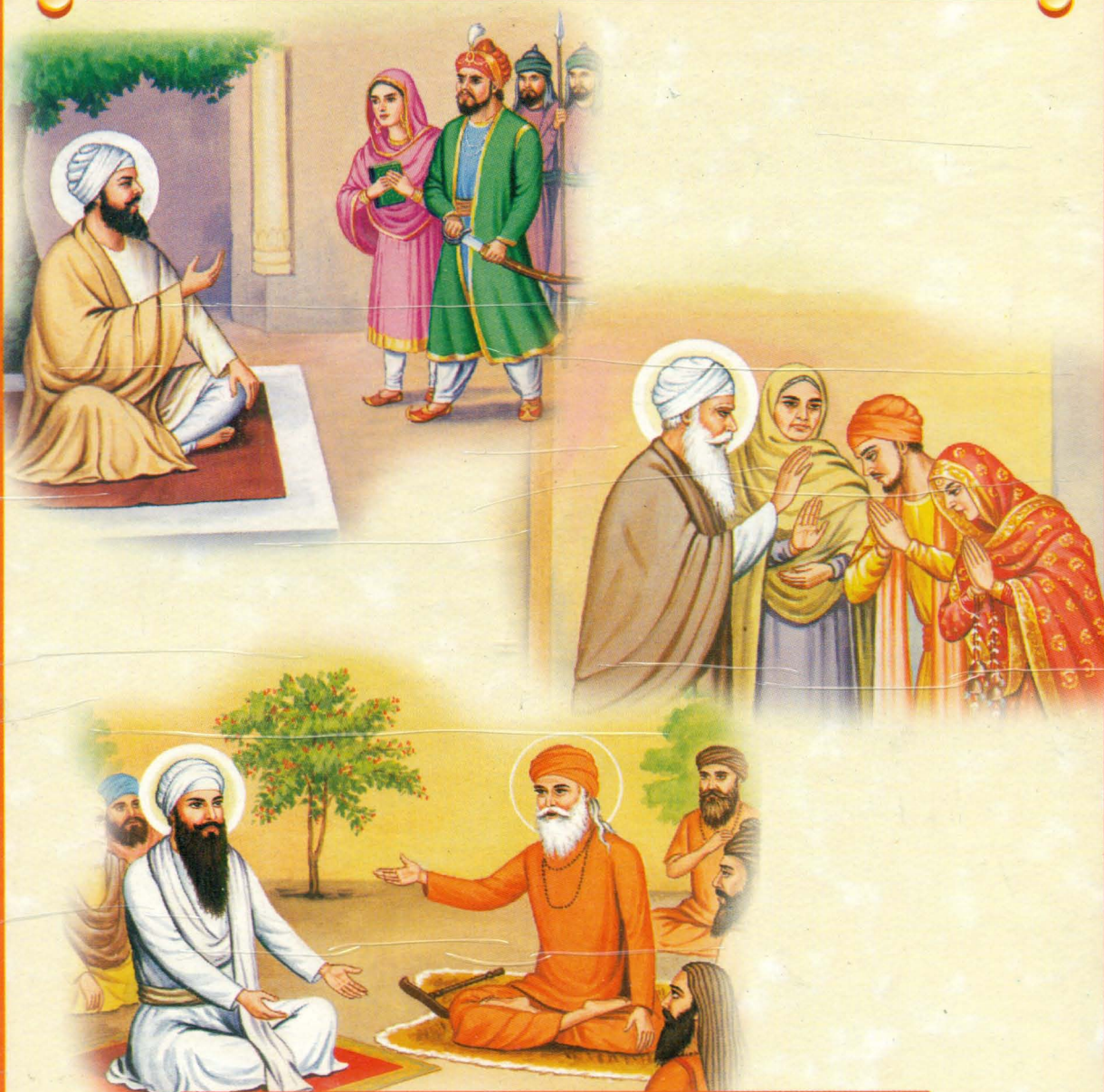


Illustrated Life Stories of
Guru Angad Dev Ji
Guru Amar Das Ji
Guru Ram Das Ji



Dr. Ajit Singh Aulakh

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Illustrated Life Stories
from the Lives of
Guru Angad Dev Ji
Guru Amardas Ji
Guru Ramdas Ji

By
Dr. Ajit Singh Aulakh



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Guru Angad Dev Ji

EARLY LIFE

Bhai Lehna Ji who later on came to be known as Shri Guru Angad Dev Ji, was born on March 31, 1504 A.D. at Matte Di Saraan, tehsil Mukutsar, district Ferozpur (Now district Mukutsar). His father Pheru Mal was well educated. He was working as an accountant of a Muslim ruler. He was respected by the people of his area due to his good behaviour and sweet nature. Due to his good conduct, his house was a centre of all types of needy persons. He always helped the poor people.

The people of the village felt very happy when they heard news of the birth of Bhai Lehna. They came in the house of Bhai Pheru Mal to congratulate him.

Bhai Pheru Mal was a religious man. He was a great devotee of goddess Durga. He had made it his mission to go to Jawala Mukhi Temple every year. He had also established one idol of Durga Maata in one room of his house. There devotees used to sing songs in praise of Durga Maata.

In order to celebrate the birth of Bhai Lehna, the devotees came in large number. They sang songs in praise of Durga Maata. On seeing the beautiful child all were thanking the goddess.

As a child Bhai Lehna seemed different from other children. Bhai Pheru Mal provided good education to his son. He arranged well qualified teachers to teach him Persian, Sanskrit and Arithmetic.

When Bhai Lehna was sixteen years old, Bhai Pheru Mal decided to get his son married. Bhai Lehna was married in village Sanghar near Tarn Taran in Amritsar district.

After some times the relations between Bhai Pheru Mal and the Muslim ruler became strained. Then Bhai Pheru Mal shifted to village Sanghar. At Sanghar he ran a shop and soon he became a great businessman.

While residing at village Sanghar Bhai Pheru Mal continued his routine of visiting Jawala Mukhi Temple. Sometimes Bhai Lehna also accompanied him. He also became a devout follower of Durga Maata.

After the death of his father Bhai Lehna led the Jatha of pilgrims of the village to the temple. But though he had been converted a great devotee of Durga Maata, in his

inner mind he was not fully satisfied. He felt something was wanting. He was in search of a truth that could provide him peace. One day when he went to take bath in village tank, he heard a sacred hymn which sounded very sweet to his ears. He rushed towards that side from where the sound of hymn was coming. He had never heard such a sweet song.

He was feeling proud of being a worshipper of goddess Durga. He used to sing the songs in praise of Durga. Those songs seemed him worthless. He had gone to pay homage to Durga Mata several times. But he had never attained himself with the ultimate truth. But the voice coming from the pond was filling him with everlasting joy.



LISTENED THE SACRED HYMN

When he rushed forward, he found that Bhai Jodha of his village was taking bath in the tank and was singing the sacred hymns. He listened the hymns for a while those produced strange effect on his mind. At that time Bhai Jodha was reciting the Pauri number twenty one of Aasa Di Vaar :

Ever contemplate that Lord, by serving Whom happiness is found.
Why do you endeavour to do evil deeds, as you have to suffer for that.
You should not do evil at all, look ahead by taking a long view of life.
Throw your dice in such a manner, that you do not lose the game with Lord.
Direct your endeavour as may bring you some profit. 21.

Bhai Lehna had never heard such sacred hymns in praise of God. He used only to listen and sing songs in praise of goddess.

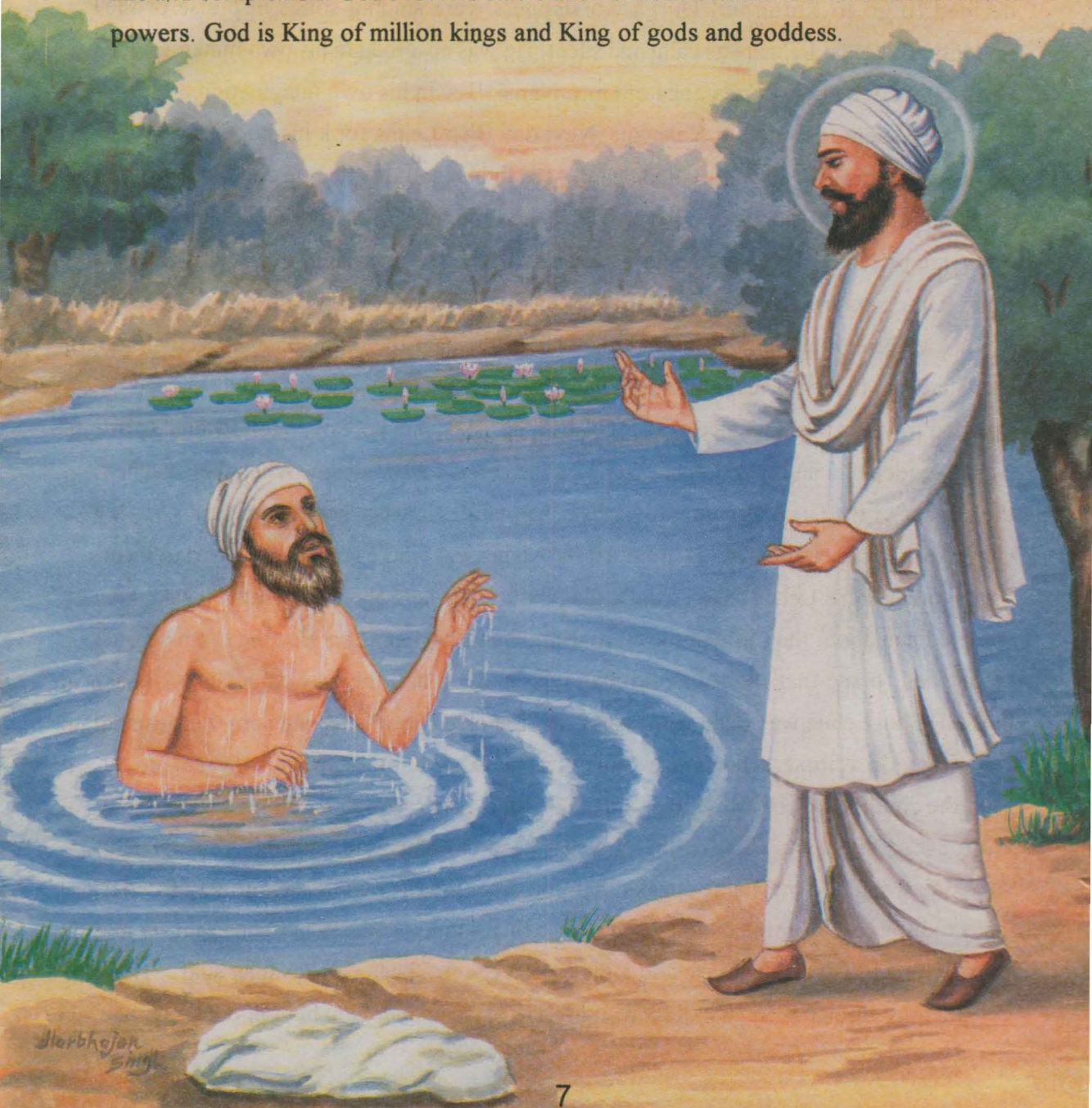
He felt there was something great than those goddesses. He then said to Bhai Jodha "My friend! From where have you learnt these devotional songs ? I also want to learn these songs." Bhai Jodha replied, "O great man! These devotional songs have been composed by Guru Nanak." Then he told him about the life of Guru Nanak. He also told him that Guru Nanak spoke the word of God as it came to him from God himself. "Who recites or listens these hymns, gets a glimpse of the true God and crosses peacefully this worldly ocean."

Bhai Lehna took great interest in his words and said again, "My friend! Tell me where lives Guru Nanak Nrinakari ? Can I see him ?"

Bhai Jodha Came out of the tank and said, "Guru Nanak lives at Kartarpur in Kalanaur Pargana. He does not believe in creed or caste. He showers Name of God on all. At Kartarpur he has been doing farming on co-operative basis. All devotees work in the fields and all take meals in one kitchen. There are all equal. I have also served there for sometime. He has written thousands of hymns. I have also learnt a few by heart."

On hearing such words of Bhai Jodha, Bhai Lehna became very anxious to see Guru Nanak. He made up his mind that, that year instead of going to Jawala Mukhi he would visit Kartarpur. He learnt some hymns from Bhai Jodha and felt a new spirit in reciting them. He learnt from Bhai Jodh that sikhs of Guru Nanak Believes only in one God. God

does not exist in human or in any other form but He is the Supreme incorporeal power. He is not like the gods or goddesses who have fear, enmity and anger, but He is without fear because none is as great as He is. He is creator of all and is not subject to anyone. His command and his law prevails all over the universe. Brahmas, Vishnus, Shivas, gods and goddess born and die but God, the Supreme Being is immortal. He is without any mark, colour, creed and caste. No one can give any explanation of his form, dress, out line and complexion. God's form is stable and he is self-illuminated with immeasurable powers. God is King of million kings and King of gods and goddess.



SATGUR DARSHAN

Bhai Lehna had a great fondness for keeping horses of good breed. As he was a businessman so he had to go to the nearby villages to realise dues. He had been going to Jawala Mukhi every year, so a good horse was a great necessity. That year he decorated his horse very beautifully. He led the party of Durga worshippers. But actually he had decided to go to Kartarpur. Durga worshippers were singing songs in praise of the goddess. But Bhai Lehna was calm and silent. He was absorbed in his own thoughts. He was realizing the holy appearance of Guru Nanak Dev in his own imagination.

They spent the night at Kalanaur. Next day Bhai Lehna took his horse and drove towards Kartarpur. He was so much engrossed in his thoughts that he could not realize when he reached at the bank of river. He pushed the reins of the horse with a jerk and horse jumped into the river. The horse was so healthy that it crossed the river within no time. After crossing the river he saw a new village. When he reached near the village he saw a well built, healthy and tall old man. He drove near the old man and asked about the village and Guru Nanak's abode. That old man was Guru Nanak himself. Instead of pointing towards the residence of Guru Nanak, he asked him politely to follow him. Guru Nanak guided him and Bhai Lehna, riding on the horse, followed him. When they reached the Darbar of the Guru, pointing towards a peg, Guru Nanak asked him to tie his horse. Guru Nanak himself entered his room. He sat on his seat where he generally used to meet his devotees. Bhai Lehna asked from a sikh about the whereabouts of Guru Nanak. The sikh told him about the room of the Guru. But when Bhai Lehna entered the room he was astonished to see that the same old man who had led him the way, was Guru Nanak himself. Bhai Lehna was filled with shame and remorse. He was feeling sorry because he was riding on a horse, when Guru Nanak was walking before him. Guru Nanak could read the condition of his mind. He said, "Don't feel sorry, you did nothing wrong." The Guru asked his name. Bhai Lehna told that he was Lehna. Hearing this Guru Nanak smiled and said, "Your name speaks that you are a creditor and I have to pay to you. The creditor always come on horses to realise their money." But Bhai Lehna said, "O my Lord! I am your servant please allow me to serve you." Then Guru Nanak said, "Bhai Lehna! True service is service of God and service of mankind. God himself confers grace

on such servants and they obtain the true Divine knowledge. This Divine knowledge is obtained by worship of God. Those who believe in idols are in the darkness. Only God is sole creator of this universe. First God created himself, then he created his Name. After that he created Nature. All is known to God. He gives us life and according to His Will takes it back. He has created all gods and goddesses. So why should we bow before such gods, who have been created by God. We should believe only in one God. He alone is without fear. But he has recorded the destiny of fear over the head of all."

Bhai Lehna was enchanted on hearing these words of Guru Nanak. He was completely changed. He realized that he had found his goal. The worship of gods and goddesses was useless.



THE TRUE SIKH

A glimpse of Guru Nanak, changed Bhai Lehna completely and he made up his mind to spend the rest of his life in the service of true Guru. He dropped the idea of visiting the Jawala Mukhi. He spent the night in the guest room of Guru Nanak and next day early in the morning reached Kalanaur to see his friends. He told them about his verdict. He said, "My friends! You can proceed to visit Jawala Mukhi, but I have reached my destination and I have resolved to stay here for the rest of my life."

His friends went towards Jawala Mukhi and he came back at Kartarpur. He became devout Sikh of Guru Nanak.

He stayed for many days at Kartarpur. One day he decided to go to his village Sanghar in order to get permission of his family and friends. He thought that they might be worried about his long absence. Reaching Sanghar he told about his mission to his wife, children and other friends. He handed over his business to his sons Daatu and Daasu. One day he took a big load of salt and some clothes and set out towards Kartarpur.

When he reached Kartarpur he placed heavy piece of salt in the common kitchen and asked from other Sikhs about the whereabouts of Guru Nanak. They told him that the Guru was working in the fields. He did not care to take rest but at once rushed towards the fields. There he saw that the Guru had cut a large bundle of grass for cattle. But grass had become wet due to rain. But Bhai Lehna did not mind for the wetness of the grass. He at once requested the Guru to help him to lift the heavy bundle. He helped in placing the bundle on his head and Bhai Lehna marched towards Guru's abode. At that time Bhai Lehna was wearing a very precious silk clothing. As he walked, water dripped from the soily bundle of grass. The muddy water spoiled his precious clothes.

When they reached home Mata Sulakhani said to Guru, "It doesn't look proper as you have asked this young man to carry the muddy grass on his head. His silk suit has become dirty by dripping the muddy drops of water." But the Guru replied, "This is not mud, but these are drops of Saffron, which had made Silky suit of Bhai Lehna even more beautiful." When Mata Sulakhani saw again towards Bhai Lehna she was amazed to see that clothes had really changed to Saffron.

Bhai Lehna settled at Kartarpur. He was doing all types of services. Once due to continuous raining, one wall of the house fell. Guru Nanak asked his sons and other Sikhs to build the wall at once. But as it was night the Sikhs requested the Guru that they would construct it the next day. But when Guru asked Bhai Lehna to do it, he at once started to build the wall.

Once Guru Nanak accompanied by his Sikhs and sons was walking through the streets of Kartarpur. Suddenly a cup carried by Guru Nanak, slipped into a dirty ditch. When Guru Nanak asked his sons and other sikhs to bring out the cup from the dirty water, no one dared to enter the dirty ditch. But Bhai Lehna at once entered the ditch and brought out the cup. After cleaning the cup carefully, handed over it to Guru.



MAI VIRAI

Guru Nanak was used to bathe in the river Raavi. Bhai Lehna always accompanied him. He kept the clothes of Guru Nanak with him while the Guru bathed.

One day three other sikhs of the Guru also decided to go with the Guru. But it was a very cold night and a severe hail storm encircled the river. Those three sikhs could not bear the chilly weather and they returned home secretly. When Guru Nanak came out of the river he saw Bhai Lehna alone sitting there. He said to Bhai Lehna, "Other sikhs have shifted to safe places, but why have you been sitting here alone." Bhai Lehna replied humbly, "It is a duty of servant to remain with his master in thick or thin."

One day Guru Nanak, Bhai Lehna and other sikhs were passing through a jungle. On their way they found a carcase lying nearby. Guru Nanak stopped near carcase and asked his sikhs to eat it. The sikhs were astonished to hear such a command. They did not dare to eat it. But Bhai Lehna readily accepted the offer and asked Guru Nanak that from which side he should start to eat the body. The Guru ordered him to start eating from the side of the feet. But when Bhai Lehna removed the sheet, they were astonished to see that there was no carcase, but instead pleasant edible material was placed neatly. All such trials confirmed and convinced Guru Nanak that he had found a true successor in the form of Bhai Lehna.

One day in the congregation of the sikhs he said, "Bhai Lehna has now become part of my body and henceforth he would be called Angad Dev." After that he seated him on his throne and placed five copper coins and a coconut before him. Baba Budha put the (tilak) mark of Guruship on his forehead. Then Guru Nanak bowed before Guru Angad Dev. All were amazed to see it that Guru Nanak who in his whole life had never bowed before even kings, have been kneeling before his sikh. Then Baba Budha also bowed before him. Then all sikhs paid there reverence and bowed before Guru Angad Dev turn by turn. Then Guru Nanak asked Guru Angad Dev to shift to his native village. Though Guru Angad Dev was reluctant to leave the company of Guru Nanak, but he obeyed the order of his master. At the time of his departure Guru Nanak handed over him a book. He advised him that he should read that book and also prepare more copies of that book in order to distribute to his sikhs. He also told him that first he should stay in the house

of Mai Virai for some days.

Who was Mai Virai? Mai Virai was daughter of Landlord Takhat Mal who was owner of sixty villages. She has seven brothers, so was called Sat Bharai, which later on was abridged as Virai. She was the same lady, who had played a major role in arranging the marriage of Guru Angad Dev at Sanghar. Once when Guru Nanak visited the village of Sanghar then Mai Virai requested the Guru to stay in his house. At that time Guru Nanak promised that he would come soon to stay in his house.

Guru Angad Dev reached the house of Mai Virai and told her about the new developments. He informed her that he would stay in her house secretly and she should not tell others about him at any cost. She obeyed the order of the Guru and did not leak the presence of the Guru in her house. She served him happily.



AT KHADUR SAHIB

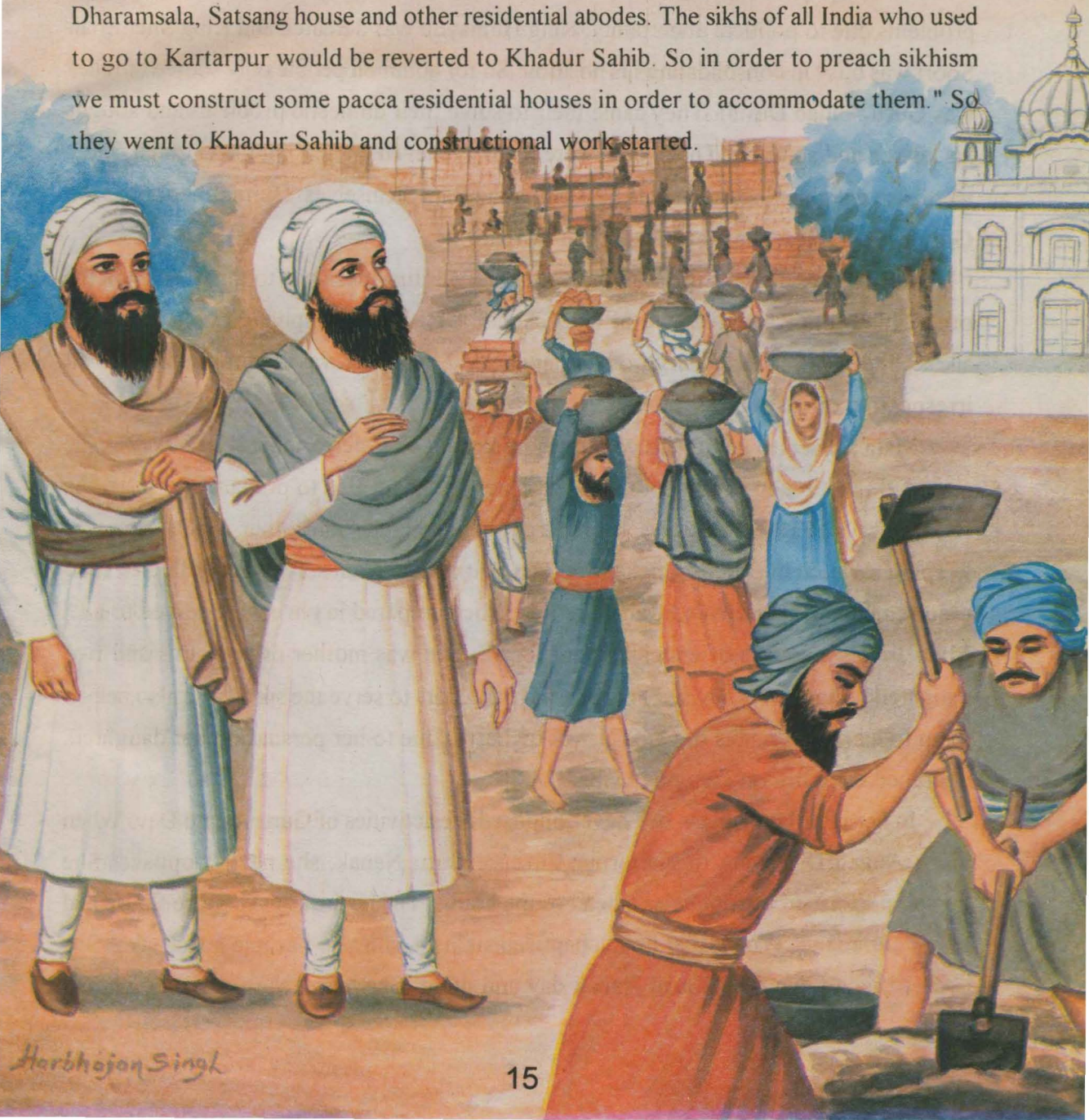
Guru Angad Dev was staying secretly in the house of Mai Varai. He was meditating on the name of God. But the sikhs felt worried as they could not find the whereabouts of the Guru. They were very anxious to have a glimpse of their dear Guru. At last they gathered and went to the village of Baba Budha Ji and related him their grief. Baba Budha was himself worried as he could not meet the Guru since six months. But one thing he knew that the Guru might still be residing in the house of Mai Varai. In the meantime he had met Mata Kheevi Ji, the wife of Guru Angad Dev in order to know about the residence of the Guru. But Mata was herself ignorant about all this. She had gone in the house of Mata Varai, but the old woman always replied in the negative. Who ever asked Mai Varai about the Guru, she gave only one reply, "The Guru himself knows about himself, who am I to tell you about him."

But Bhai Budha Ji was confident that the Guru must be in her house. So he took five sikhs and Rababi Balwand with him.

When they reached Sanghar, Mata Varai saw them and at once came out of her house and met them in the street. When Bhai Budha Ji asked her about the Guru, she again repeated those words, "The Guru himself knows about himself, who am I to tell about him."

But hearing her same patent reply, Baba Budha became more confident. Baba Budha said, "If you don't want to tell about the Guru, we know very well to find him." Hearing these words of Baba Budha Ji, Mai Varai turned pale. She again said, "The Guru himself knows about himself, who am I to tell you about him? But whatever might happen I would not allow you to search my house." These words of Mai Varai made Baba Budha more hopeful. He said, "We know how to find the Guru." Then he asked Bhai Balwand to tune his rebeck and to recite a hymn of Guru Nanak. Bhai Balwand recited a hymn of Guru Nanak in a very sweet and loud voice. When Guru Angad Dev heard the voice of Bhai Balwand reciting a holy hymn of Guru Nanak he came outside and stood in the gate. He saw towards Baba Budha and other sikhs. He smiled and very happily said, "You have found the way how to locate the Guru. The recitation of the hymn of the Guru Nanak has such a power that no man on earth could resist it. It has got such a charming

power that even dead souls become alive." Then at the request of Baba Budha he agreed to go with them in order to see the sikhs. But as he stepped outside, Mata Varai fell dead at his feet. All felt alarmed. But the Guru told them that he had made a promise with her. Guru Ji performed all the last rites of Mata Varai and then sat with the Baba Budha for the consultation of the next programme. But Budha Ji said, "At Khadur there is one high piece of land that belongs to a sikh of Guru Nanak. We can get that piece of land easily. As that land is very high there is no worry about rainy water. We can construct there Dharamsala, Satsang house and other residential abodes. The sikhs of all India who used to go to Kartarpur would be reverted to Khadur Sahib. So in order to preach sikhism we must construct some pacca residential houses in order to accommodate them." So they went to Khadur Sahib and constructional work started.



MATA KHEEVI JI

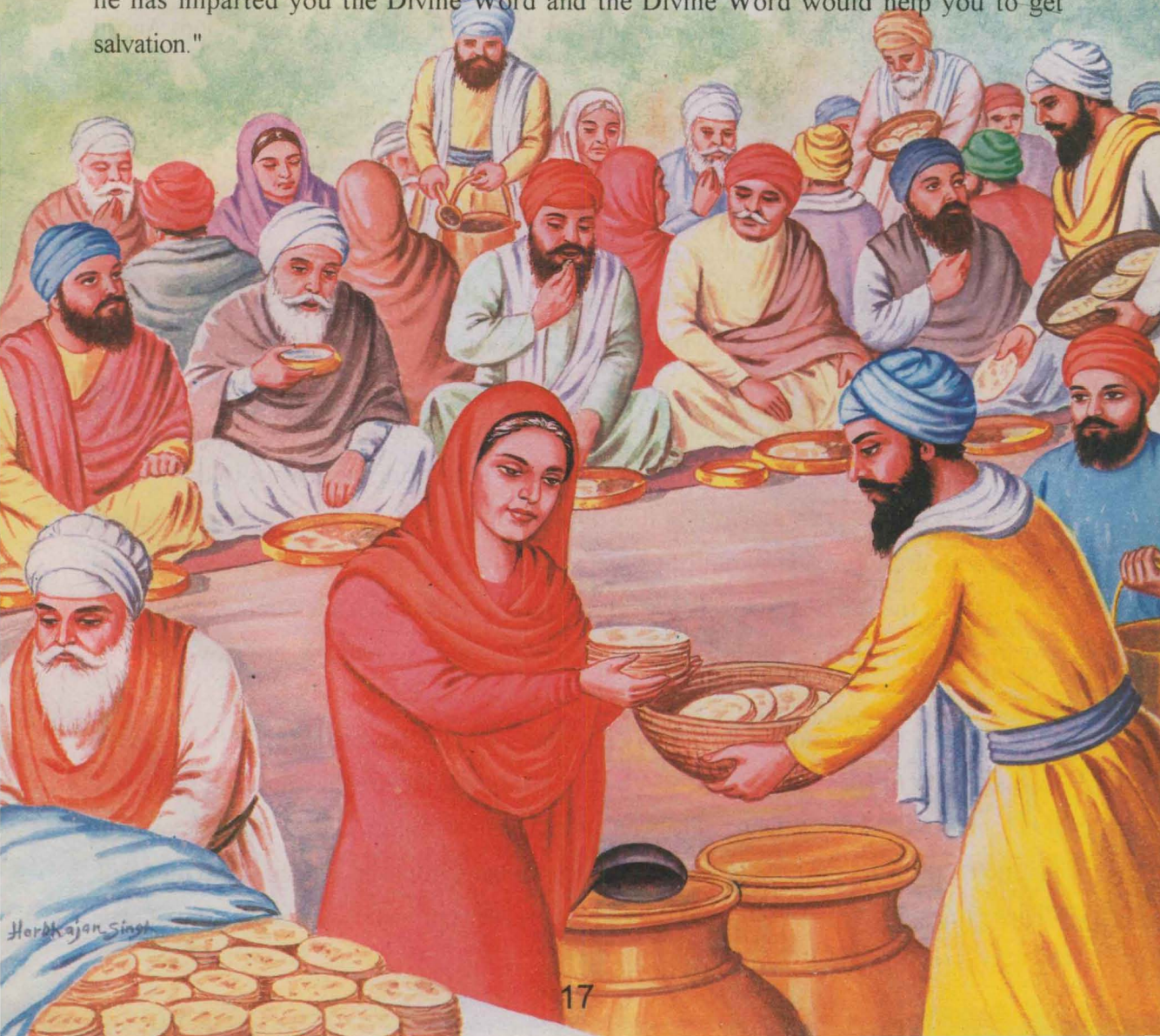
The uninhabited place was converted into a centre of religious activities. Daily the people gathered to hear the hymns of Guru Angad Dev. Some historians even write that Guru Nanak himself visited that place twice. People from far and near started to visit Khadur Sahib. Day by day the number of devotees increased and Guru Angad Dev became very popular all over India. That was the period when people were facing many problems due to political uncertainty. King Humayon was defeated and King Sher Shah Soori was busy in consolidating his position. So for common people only source of relief was Guru Angad Dev Ji. They came there to solve their domestic problems and sought his advice and solution. The people were feeling relieved on hearing the Gurbani. They were also enlightening their souls by reciting the Bani themselves. During the Darbar the Guru used to clear the meanings of the Gurbani.

As on one side the Guru was showering the spiritual teachings to the people, on the other side Mata Kheevi Ji wife of Guru Angad Dev Ji was supplying rich food to the sikhs. She was made incharge of the langar and her duty was to supply food to all irrespective of caste or creed.

Mata Ji used to get up early in the morning and after performing religious rites she attended the kitchen. Though there were other sewadars also to prepare and serve the food, but Mata Kheevi Ji himself prepared the vegetables and other dishes. She was keeping a watch in order to make it certain that all had been served according to their requirements. Bhai Balwand Rababi writes, "Rice prepared in ghee were served to all." Mata Ji was a source of enlightenment for all. She was mother of two sons and two daughters. She always advised her sons and daughters to serve the sikhs. She also helped them to learn the hymns of Guru Nanak by heart. Due to her persuasion her daughters crammed even the very lengthy hymns.

In her life Mata Kheevi had never opposed the activities of Guru Angad Dev. When Guru Angad Dev went to Kartarpur to serve Guru Nanak, she never opposed. She herself performed the duties as a head of the house. The business even more flourished in her command. When Bhai Lehna baptised sikhism, she also became a true sikh. She used to recite hymns of Guru Nanak day and night. She learnt the way of living and

always remained contented in the grace of God. She made it her anthem that service of mankind is service of God. So she was remaining always happy and cheerful while serving in the Langar. When Bhai Lehna became as Guru Angad Dev and stayed in the house of Mai Varai she felt restless. She was very eager to see her husband as a Guru. She daily went to the house of Mai Varai but could not see her true Guru. She was confident that he had been staying in the house of Mata Varai but she never abused Mata Varai and even never tried to search her house. When Baba Budha Ji made Guru Angad Dev known to all then she at once went to the house of Mata Varai and fell at the feet of the Guru. The Guru Ji smiled and helping her to get up said, "Now you have become the mother of all, try to serve all. Guru Nanak has showered his blessings on you and he has imparted you the Divine Word and the Divine Word would help you to get salvation."



HIMAYUN AND GURU JI

Himayun was eldest son of king Babar. After the death of Babar, Himayun became Emperor of India on Dec. 26, 1530 AD. He was very cordial and was also a great scholar of Astrology. He had hardly ruled ten years when Sher Shah Suri fought two consecutive battles against him and Himayun was defeated in the second battle. He also suffered another defeat near Kanauj and was forced to flee from India. Sher Shah Suri became the ruler of India on May 17, 1540. With his loyal soldiers Himayun ran towards Lahore. At Lahore Himayun asked his courtiers about the abode of Guru Nanak. Himayun had already got some knowledge about the greatness of Guru Nanak. His courtiers informed him that Guru Nanak had left this world and his successor Guru Angad Dev was living at Khadur.

Himayun at once decided to proceed towards Khadur to meet Guru Angad Dev. When Himayun reached Khadur he was astonished to see the grandeur of the great Guru. At that time the Guru was delivering his divine sermons and his followers were listening him very carefully. When the Emperor tried to enter the Diwan Hall the sewaks stopped him. He felt offended and in fit of rage entered into the Diwan Hall forcefully and stood before the Guru. Instead of bowing before the Guru, he put his hand on the hilt of his sword and drew it out in order to attack the Guru. He was so enraged that he wanted to cut off the head of Guru. Seeing this the followers of the Guru flocked towards him. Then the Guru with a smiling face looked at Himayun. Asking his sewaks to draw back, he said, "Where was your sword at that time when you faced Sher Shah Suri? You did not dare to draw this sword out of your scabbard there. If you are so brave you should have cut off the head of Sher Shah with this sword. It is not an act of bravery to draw sword on Faqirs or men of God. You left the battle field as a coward, and now showing us your bravery."

Hearing these words Himayun put back his sword in the scabbard. At that time the learned sister of Himayun was also with him. She bowed before the Guru and requested him to pardon Himayun. Himayun also saluted the Guru respectfully. He felt ashamed for his such foolish action. He requested the Guru for his spiritual assistance. The Guru said, "Those rulers who forget God and crush the poor are deprived of all powers. If you want

to get your kingdom again then you should show kindness to your subjects and always be just and cordial. God blesses those who blesses others."

Hearing these words of Guru Himayun felt pleased and left for Lahore with his sister and other ministers.



BHAI MAHNA

After meeting with the Guru, Himayun felt himself changed. He realized that he was coward and that had been the main reason for his defeat. He perceived that only those were brave, who had faced the enemy greater than them. It was an act of great cowardice to draw a sword to kill a faqir, who was unarmed and harmless. Those word of Guru transformed him in such a way, that he again became the king of India.

These were the main characteristics of the Guru's personality that he possessed a magic power of transforming a man with few words. In those days there also happened a similar episode. Bhai Mahna a devout sikh of the Guru was serving in the Langar. He was a very hard working man and always remained engrossed in his duty. But due to his hard work he became conceited and realized that there was none else more hard-working sewak in the Darbar of Guru. Though he was doing his duty well, but he became very rude and didn't hesitate to abuse other sikhs. When the hungry sikhs used to ask him for meals, he cursed them saying, "I am not your servant, I am servant of only one Guru. Go away I can't serve people of your rank."

They complained to Guru about the misbehaviour of Bhai Mahna. The Guru called Bhai Mahna and advised him to treat all sikhs alike. He also told him to mend his behaviour and attitude.

But hearing such words from the Guru, Bhai Mahna became even more rash. He cursed and abused the sikhs that they had complained against him to the Guru. He became so conceited and rude that instead of serving the sikhs according to their needs, he asked them to go to the Guru to take their necessary items.

Then sikhs again complained to Guru. This time the Guru called a congregation and summoned Bhai Mahna. Before the congregation the Guru said to Bhai Mahna, "I don't need your services. You should leave the Langar and go to your home. Your services have become useless because who doesn't serve the sangat (sikhs) doesn't serve me. I only recognise the services of those followers, who instead of serving me serve the devotees. Addressing the congregation he emphasized, "First duty of the sikh is to serve the needful. He should serve the sangat becoming lowest of the lowest. One who feels proud of his service, is in darkness. God has created all men equal. All castes are equal.

There is none high or low. In reality who is low in his mind is higher and greater. Humility even wins over enemies." These words of Guru, changed the life of Bhai Mahna and after that he became a very humble servant of all.



MALUKA THE DRUNKARD

In those days at Khadur lived a rich man named Choudhary Jawahar Lal. He was very fond of wine, so he was called as Maluka, the Drunkard. When the glory of Guru radiated far and wide, Maluka could not bear this and he began to speak against the Guru.

Sikhs from all over India were coming to meet the Guru. As he always remained drunkard so many times he abused his followers. When ever the devotees of the Guru informed about this to Sri Guru Angad Dev Ji, he always advised them saying, "You should not care about such a man. Always live in the Will of God. If one man does bad deeds you should not follow him. God is omnipotent and he knows deeds of all. What a man sows so he reaps. If he abuses you don't try to hear or answer him."

Due to over drinking, Maluka became a patient of epilepsy. The disease troubled and afflicted Maluka very much. The people of the village advised Maluka. They told him, "Guru Angad Dev Ji is a great Saint. You are always criticizing and abusing him. So this disease has been forming. But the Guru is always merciful and generous. All diseases vanish even to have a glimpse of the Guru. But who touches his feet finds the everlasting joy and gets salvation."

Maluka accepted the advice of people and he made up his mind to have a meeting with the Guru. One day he met the Guru and told him about his troublesome disease. Guru heard his story and blessed him. The Guru said, "When you renounce drinking, this disease will quit you the same day." Maluka accepted the advice of Guru gladly and he stopped drinking wine. The disease of epilepsy also vanished on the same day. He became hale and healthy. He was relieved from the fits of epilepsy. He also became a sikh of Guru and began to serve the pilgrims.

There also lived a Tapa who used to talk against the Guru. When he came to know that Maluka had renounced drinking and had become a sikh of Guru, he became very sad. One day he went to the house of Maluka and said, "Chaudry Sahib! Wine has no connection with the fits of epilepsy. I have studied all the diseases very well and I can cure all the complicated diseases. You are Chaudhary of this area. You are free to eat or drink whatever you like. So you should eat meat and drink wine according to your

will. These edible things would not effect your health. You should not be afraid. The Guru has no power to harm you. Due to heavy drinking, Maluka had lost control over his mind. The advice of Tapa changed his mind and he started drinking again. One day he became so heavily intoxicated that he lost control on himself and fell from the roof of his house. He died there and then.

When the Guru heard about the death of Maluka he advised his followers to recite those hymns of Guru Nanak, which are known as 'Alahnis'. He also advised the devotees to renounce such bad habits. "We should beware of intoxication. Drug addiction is very bad. Sat Guru Nanak Dev Ji has said, We should not eat such delicacies which trouble our body and mind. We should eat very simple food."



HEMU BAANIA

Hemu Baania was a faithful minister of Delhi king Salem Shah. He was very clever, deceitful, crafty and cunning. Once he came to know about Guru Nanak Dev Ji. His servants told him that his successor Guru Angad Dev Ji lived in village Khadur Sahib. They also informed him that village Khadur was near the main road, almost near Lahore. One of his servants who belonged to Punjab said, "Guru Angad Dev possesses great miracle powers and to whom he blesses, his all desires are fulfilled. Hemu Baania felt very happy and he said, "It is not very difficult to please the Pirs Faqirs. I would offer him some villages as a gift and in return he might bless me. When he would get such a great piece of land why will he not feel happy?"

He took his followers and reached Khadur Sahib. He had covered a long distance so he was feeling hungry and tired. He saw the langar of the Guru. He called one sewak of the langar and asked him to prepare fresh meals for them. He also advised him to prepare special vegetables. He informed the sewak that he would pay the cost of the meals. He offered few gold coins to the sewak. But head of langar at once intervened and said, "This is langar of the Guru. It is not a hotel or Sarai. Here special meals are not prepared. We have to eat whatever is prepared in langar. You should also know that it is a free kitchen. The cost of the meal is never taken. If you want to take prepared meals then you all should sit in a row, and we would serve you amicably." When Hemu heard these words of sewak he was enraged. He ordered the servant rudely, that he wanted to see the Guru at once. But the servant said politely that the Guru had been meditating on the Name of God inside the Darbar Hall. He would come out at proper time.

Hearing these words Hemu cried loudly and said, "You don't know I am Prime Minister of the king of India. I can do whatever I like. The royal army and treasury is under my command." But sikhs did not care about the greatness of Hemu. At proper time when Guru came outside, the sikhs informed him about Hemu. Though he had come to get blessings of the Guru, but he was so conceited that he did not bow before Guru. Instead he talked about his greatness and said, "I am Prime Minister of the king of India Salem Shah, and had come here to offer you ten villages so that you may not face any

difficulty in running the free kitchen,"

But the Guru replied, "Mr. Hemu these free kitchens are not depending on grants given by feudal lords. Please keep these lands with you. Today you are owner of this land, God knows who will be master of this land tomorrow? Such properties never accompany a man in the next world. Those who praise the God and always obey his orders get honour in the next world."

Hearing these words Hemu became cool and peacefully requested the Guru to accept ten villages. He had also brought local revenue officer with him to transfer ten village in name of the Guru. But the Guru declined and Hemu returned back to Delhi.



GUSAAI DEV GIRI

Though Hemu Baania could not win over the Guru. But at any cost he wanted to become the king of India. To fulfil his mission he left no stone unturned. First he adopted Muslim religion, then again baptising Hinduism he became the King of India under the name of Bikramajit. But after few months he was defeated in the second battle of Panipat. There he was killed just like a dog by Bairam Khan the General of king Akbar. The land which he wanted to handover to the Guru, became the property of king Akbar.

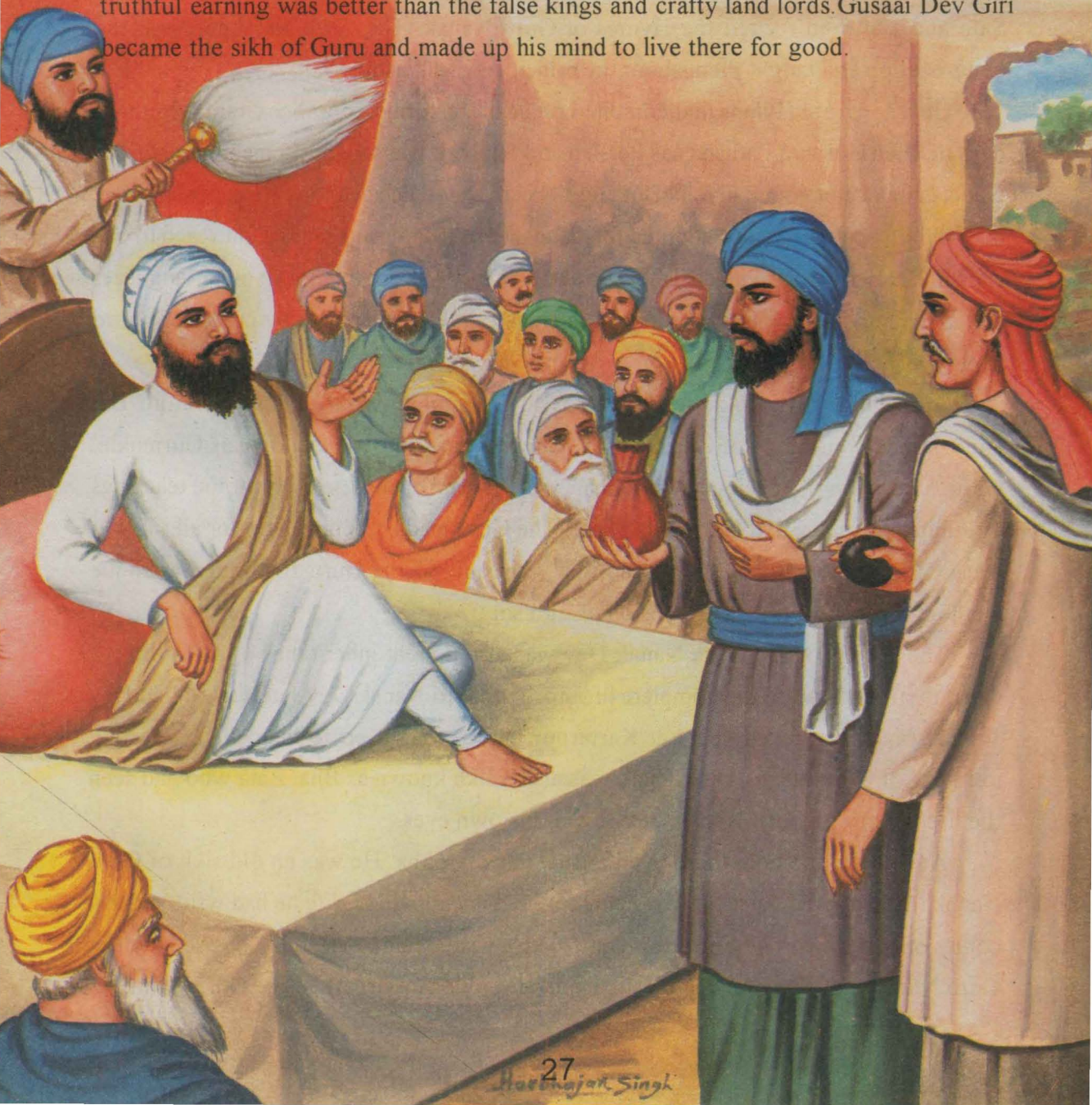
In those days Gusaai Dev Giri reached Khadur Sahib. He attended the Darbar of Guru Angad Dev. He was astonished to see the service of the sikhs. He saw the free kitchen, where all were served meals without distinction of caste and creed. He heard the Divine Hymns of Guru Nanak sung by Sata and Balwand.

After the recitation of Divine Hymns the Guru Ji used to address the congregation and guided his sikhs to adopt the right way of living. The Guru was also teaching the devotees the hidden meanings of the Hymns.

He was so influenced that he made up his mind to donate all the earnings of his life. One day when he saw the Guru sitting in a light mood, he presented a small box to the Guru. He said, "This box contains some mercury, if we rub copper with this mercury, then copper turns into gold."

When some sikhs doubted at the truth of Gusaai, he called a goldsmith and goldsmith certified about the authenticity of the gold. Then Gusaai requested the Guru to accept his box. But the Guru smiled and said, "Gusaai! We should not change copper into gold instead we should change our minds. We should control our minds. If we become successful in conquering our minds, then we get all precious things of the world. But if we run after the money, the race never ends. The lust of getting more and more increases on. You must have heard about Hemu Baniaa. He had a great lust of becoming the king of India. But he died the death of a dog. We have become toys in the hands of ego, lust, sex, wrath and affection. We should take care of these worldly attachments. We should always keep in mind that God is the only creator, we are nothing if we try to create something, we can not create. So we should attach ourselves with the Name of God. God's Name is greatest of all. We are not running.kitchens for profits. These has

been started only to clear and clean the mind of people. Here people of all castes are treated equally. Here the rich and the poor sit in the same row to take same types of dishes. These kitchens are run by the money earned honestly. If you earn honestly and from that earning feed the needful person, then you will feel more satisfied than the gold produced from your this box." Hearing these words of Sri Guru Angad Dev Ji, Gusaai Dev Giri was enlightened. This incident influenced all the devotees sitting there. They learnt that the gold, silver and wearer of these ornaments were false. Simple living and truthful earning was better than the false kings and crafty land lords. Gusaai Dev Giri became the sikh of Guru and made up his mind to live there for good.



CARETAKING OF INHERITANCE

When Guru Nanak Dev made Guru Angad Dev his successor then he also handed over him a manuscript. This was the treasure of Divine Hymns written by Guru Nanak Dev Ji. Guru Nanak Dev Ji also advised him to prepare more copies of that manuscript in order to distribute to the prominent sikhs. In order to preach the philosophy and teachings of that manuscript Guru Angad Dev used to hold a Darbar daily. In the Darbar Sata and Balwand recited the Hymns of Guru Nanak. The Guru also addressed the congregation and taught them about the principles of sikhism.

He also wrote Hymns and compiled those in the form of another Granth. In those days in Madrasas and Pathshalaas Persian and Sanskrit was taught. Punjabi was considered a language of common folk. But Guru Nanak Dev Ji decided to write in the language of common people and also adopted folk alphabet so that his message might reach to one and all. He proved that Punjabi language and alphabet was not inferior to other languages and alphabets and wrote such verses which are still considered to be cream of world poetry.

At that time Gurumukhi script was considered unfit for writing higher literature. But Guru Ji made this script of Gurmukhs, so later on this came to be known as Gurmukhi. Guru Angad Dev Ji developed this alphabet further and opened schools for the teachings of Punjabi language and Gurmukhi script. The Guru made it compulsory for all sikhs to learn Gurumukhi, so that they could read Gurbani. So the Guru Ji adopted a unique method of planning for the expansion of sikhism.

The life history of Guru Nanak Dev was also a great inheritance of sikhs. So the Guru thought to write the complete life story of Guru Nanak Dev Ji. Guru Angad Dev Ji had stayed for seven years at Kartarpur and he was used to hear the interesting journeys of Guru Nanak Dev. There was also a sikh known as Bhai Bala who had seen the life history of Guru Nanak Dev Ji with his own eyes.

At Sultanpur Lodhi there lived a Bhai Paira Mokha. He was an old sikh of Guru Nanak. He was well versed in writing Gurumukhi neatly. In his life he had written many copies of Guru's works. When ever Guru Nanak visited Sultanpur Lodhi he used to meet Guru Nanak Dev and heard interesting episodes of long journeys of the Guru. Mardana

was also his great friend and he used to tell him in detail about all the worth mentioning incidents. So Guru Angad Dev Ji called Bhai Paira Mokha, Bhai Bala and Baba Budha Ji in order to write the Janam Sakhi. Every Sakhi was first discussed in detail with Bhai Bala, Baba Budha Ji and Bhai Paira Mokha and then it was dictated to Paira Mokha. The whole Janam Sakhi was completed with in a year. Then Guru Ji prepared more copies of that manuscript. The language of these stories is so sweet and interesting that young or old not even enjoy it but also learn useful lessons.

Later on though different publishers have added more matter in this Janam Sakhi in order to make it more interesting, but Divine Message of this Granth has still an ever lasting impact.



BABA AMAR DASS JI

Baba Amar Dass belonged to village Basarke, District Amritsar. He was a very religious man and used to go to Hardwar every year. Once when he was coming from Hardwar he met Pandit Durga Dass. On the way when he lay down to take rest, Pandit saw a sign of Padam (circle) in the feet of the Baba Ji. Pandit said, "The Padam in your feet predicts that either you would be a king or Divine Master. Next day Baba Ji met a celebrate. The celebrate was very influenced to see the grand personality of Baba Ji. The celebrate said, "O Great man! Who is your Guru and what is his name?" Baba Ji replied that he had been searching the Guru, but still he was Guruleless. When the celebrate heard these words of Baba, he at once went away and said, "I don't accompany the Guruleless." These hard words of celebrate wounded the heart of Baba Ji. His life became worthless and was always thinking about the words of celebrate. He tried very hard to find a true Guru. But his desire remained unfulfilled. The daughter of Angad Dev, Bibi Amaro had been married to nephew of Baba Amar Dass Ji. The name of his brother was Manak Chand and they lived as neighbours. Bibi Amaro daily recited the hymns of Guru Nanak Dev Ji. Baba Ji daily heard the recitation of Hymns. He was very influenced to hear such sweet Hymns. One day he did not hear the sweet melody of the hymns. He asked about this from the wife of his brother. His brother's wife replied, "Father of Bibi Amaro is Guru Angad Dev Ji. He has become successor of Satguru Nanak Dev Ji. Bibi Amaro recites the Hymns of Guru Nanak Dev Ji. Today she has gone to Khadur Sahib to meet his father." Baba Amar Dass Ji felt very happy. When Bibi Amaro returned back to Basarke then he asked her about his father. He told Bibi Amaro that he wanted to meet his father. Bibi Amaro agreed and she accompanied him and they both reached Khadur Sahib. Baba Ji and Bibi Amaro met Guru Angad Dev Ji and bowed before the Guru with folded hands. Baba Ji stayed there for few days and he was very much influenced to see the service of the sikhs. He also attended the Darbar and heard the sweet musical recitation of the Guru. Then he returned back to Basarke and told the members of his family that he had made up his mind to live at Khadur Sahib. Then he came back at Khadur Sahib and made himself absorbed in the service of the Guru. He made it a routine to go to river Beas to bring fresh water. Then he helped the Guru to have bath. Then he used to recite

the Jap Ji Sahib. After that he attended the Darbar. He also went to the school to learn Gurumukhi. He was so fond of Guru that whenever he was free he remained near the Guru to serve him one way or the other. He had also great respect for the Gurbani. It was his great desire to learn by heart all the hymns and long Banees of Guru Nanak Dev Ji. Attending the school daily, he became well versed in Gurmukhi. He could not only read the writings of others, but became so expert in Gurmukhi that he could write Gurbani fluently. Guru Angad Dev Ji respected him very much. He always called him Bhai Sahib.



THE JEALOUS TAPA

In those days at Khadur Sahib lived a Jogi Tapa named as Shiv Nath. He was a great cheat and was befooling the common and simple people of the village. He always boasted that he possesses a great knowledge of Jantar Mantar and by his miracle powers he could cure all types of diseases. He was always ransacking the people with his sweet words. But when Guru Angad Dev Ji settled at Khadur Sahib as Guru of sikhs, the people began to hate him. Due to the influence of the Guru, the villagers were not caring about his Jantar Mantars and his number of followers decreased sharply. He could not bear, he became jealous of Guru Angad Dev Ji. He began to think some plans to oust Guru Angad Dev Ji from Khadur Sahib.

Once it so happened that there was no rains through out the year. The crops withered away and cattle began to die due to hunger. There was nothing left to eat and all were feeling distressed.

Worried farmers at last went to the Jogi Tapa. They asked him to do Jantar Mantar to bring rain. When Tapa heard these words of farmers he became very pleased. He thought that he had got an opportunity to oust the Guru from Khadur Sahib. He at once said, "You are foolish farmers. God is not happy with you as you have made Guru Angad Dev as your Guru. He is a family man and family man can never become a Guru. As long as he stays in Khadur Sahib, there will be no rain. So first oust him out of the village and then I will help you by bringing rains." The foolish farmers believed his words.

In the meantime a sikh informed the Guru about the planning of the Jogi Tapa. The Guru left the village and went to another village. As Guru Angad Dev left the village, farmers asked Tapa to recite the Mantars. Tapa tried hard but his Mantars could not produce any result. Then farmers began to accuse him. They called him a deceit and repented about their false belief on Tapa.

At that time Baba Amar Dass had gone to his village Basarke. When he came back to Khadur Sahib, he learnt that Guru had left the village due to mischief of Jogi Tapa. He felt very sad and he decided to teach a lesson to Tapa due to his such a cunning act.

Then Baba Amar Dass said to the farmers, "There is only one method of getting the rain. You should take the Tapa in the fields. In which field Tapa stands, showers of rain

would come." When the farmers took Tapa in one field they were astonished to see clouds in the sky and heavy rain came. They felt very pleased. Then every farmer became eager to take Tapa in his field. So the farmers dragged him from one field to another. They dragged Tapa with such a force that Tapa lost his life in this process. Tapa got the punishment for his evil deeds. All farmers of Khadur felt happy. They decided to bring back their Guru. They also wanted to request the Guru to pardon them. They were led by Baba Amar Dass and met the Guru in the next village. But when the Guru saw Baba Amar Dass advancing towards him, he turned his face towards another side. He told the sikhs that he did not want to see the face of Baba Amar Dass but Baba Amar Dass requested again and again to pardon him. Then the Guru said, "It is not the duty of a sikh to kill others. A sikh should be kind even to his enemies. Evil doers must be reformed. Such Tapas due to their ego take birth again and again." Then the Guru pardoned Baba Amar Dass Ji and returned back Khadur Sahib.



MERGER WITH THE SUPREME LIGHT

Baba Amar Dass Ji again absorbed himself in the service of the Guru. He used to go to the river Beas for his bath. He recited the Jap Ji during his journey and always carried a pitcher on his shoulder. Reaching the river, after taking his bath, he carried the pitcher full of water for the bath of Guru Angad Dev Ji. He never cared about the weather, whatever the situation might be, he brought water for the Guru's bath.

One day when Baba Ji was coming back with his pitcher from river Beas his foot struck against the peg of a loom and he fell. But he didn't let the pitcher fall off his shoulders. When in the dark pitch night weavers heard the sound of a fall of a man, they woke up. The weaver told his wife that somebody had fallen in hole of the loom. His wife said, "It must be Amaro homeless, otherwise who can be out in such a stormy night? He has left his home in order to serve the Guru." Baba heard these words of the weaver's wife and said, "I am not homeless, I have a Guru." Then he took his way and reached the abode of Guru. Then Guru Angad Dev Ji had a bath and made himself busy in the daily prayers. In the morning he called Baba Ji and asked him about the incident. Baba Ji said, "O my Guru! What can I tell you, you are intuitive, you know everything."

Then the Guru smiled and said, "The weaver's wife has called you homeless but that mad woman does not know that you are :- 'Home for the homeless, a refuge for the refugees. The strength of the weak, protector of unprotected.' When the Guru said these words, Weaver's wife went mad. Weaver at once went to the Guru and told him about the incident. He requested the Guru to pardon his mad wife. Then Guru said, "The peg against which Baba Ji's foot struck, will become a green tree, and weaver's wife will become sane." Then Guru Angad Dev Ji concluded that he had found his successor. Baba Amar Dass would become true spiritual leader of the sikhs. Next day he summoned all his loyal sikhs and himself took water and bathed Baba Amar Dass. Dressing him in new clothes, he got him seated on his throne. Placing five paisas and a coconut before him, he asked Baba Budha to mark Tilak (Guruship) on his forehead. Then he bowed before him. Then the Guru said, "Baba Amar Dass is Guru Amar Dass now. He will be Guru after me." Then lying on a cot he took a sheet on him and merged his soul with the supreme light.



Guru Amardas Ji



EARLY LIFE

(Guru) Amar Dass was born on 5th May, 1479 A.D., at village Basarke in Amritsar District. The name of his father was Baba Tej Bhan and mother's name was Mata Lakhmi. He was eldest son of his parents. He had three brothers named as Baba Ishar Dass, Baba Khem Rai and Baba Manak Chand. Bhai Gurdas was son of Baba Ishar Dass. Baba Sawan Mal, who had made arrangements for the wooden materials for the construction of buildings at Goindwal, was the son of Baba Khem Rai. Bhai Jassu the son of Baba Manak Chand was married to Bibi Amaro, the daughter of Guru Angad Dev Ji. So all the four brothers had very cordial relations with the Sikh Gurus.

His father Baba Tej Bhan did some farming and trade. As he was very honest in his dealings so he had a great respect in the area. (Guru) Amar Dass being the eldest son was helping his father in the field of farming and trade. He also used to sit in the shop. Though he was short statured, but he had a well built body. He was very fond of doing physical exercises since his childhood. Being working in the fields he was very healthy.

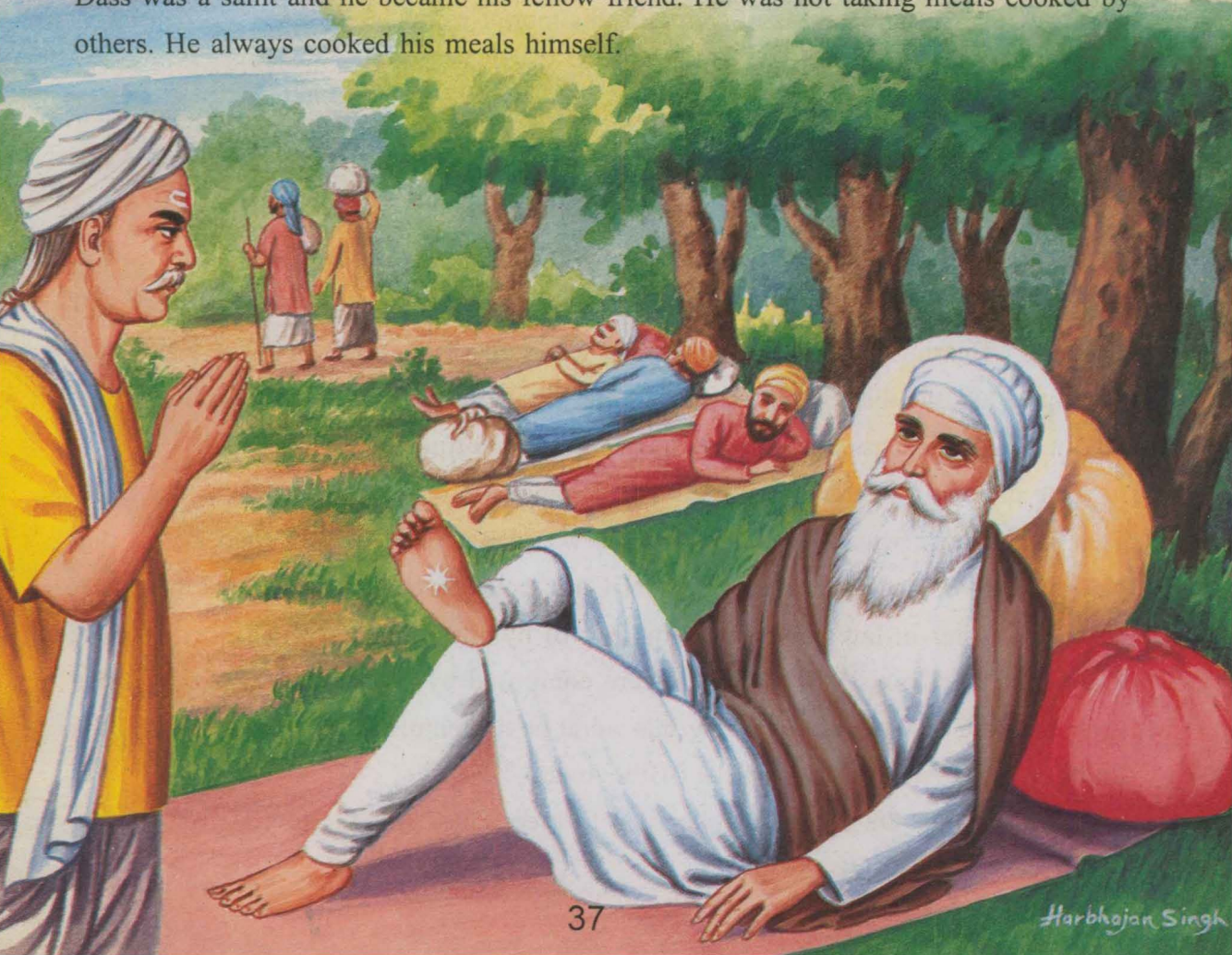
He also believed in Hindu faith with great devotion. He considered it his holy duty to recite the Vedic Mantras. He was worshiping all Hindu gods and goddesses with great devotion. He also had a great love and regard for the saints and mendicants. He also served them food and even provided them clothes according to their needs. In the company of saints he also became a great devotee of God. He always remained engrossed in the recitation of the Name of God.

He also became an ascetic and even declined to get married. His parents advised him again and again for marriage, but he paid no heed to that. He asked his father to marry his younger brothers. His father agreed and he helped in arranging the marriages of his three younger brothers.

After the marriage of his three brothers he accepted the advice of his father and was married to Mansa Devi the daughter of Sri Devi Chand Behal of village Sankhatra District Sialkot. Though he married at the age of 28 years, but the pair remained issueless for twelve years. At the age of forty Bibi Dani was born. His other children were Baba Mohan, Baba Mohari and Bibi Bhani.

At the age of fifty he made up his mind to visit the holy places. He went to

Hardwar for a holy dip in order to wash away the wages of sins of his life. After that it became his routine to go to Hardwar every year. Once when he was returning back after having a holy dip in the sacred river Ganges, he met a Brahmin named Durga on the way. When he was resting under the shade of a tree placing one leg on an other, by chance Durga Brahmin saw a lotus in one foot of the (Guru) Amar Dass. He was astonished to see a lotus (Padam) in the foot of an ordinary man. As he was a learned Brahmin he atonce understood the value of that mark of lotus. He atonce said to (Guru) Amar Dass, "The lotus in your feet fortells that either you will be a great saint or an Emperor of the world. (Guru) Amar Dass saw towards Durga Brahmin and smiled. But he did not utter any word. But Durga Brahmin bowed before the Guru and touched his feet with great reverence. When the other travellers heard the prophecy of Pandit Durga, they were very much impressed. In those travellers there was one ascetic; who was the disciple of Baba Sri Chand Ji. He on the spot concluded that (Guru) Amar Dass was a saint and he became his fellow friend. He was not taking meals cooked by others. He always cooked his meals himself.



THE TRUE EMPEROR

The ascetic became companion of Guru Amar Dass, he began to share the meals with him. During the remaining journey they accompanied together. (Guru) Amar Dass asked him to stay with him in his village Basarke. The ascetic atonce agreed and they reached village Basarke. (Guru) Amar Dass served the ascetic with great zeal and love and the ascetic was very much pleased with the sincere service of (Guru) Amar Dass. One day the ascetic made up his mind to take leave for his own abode. He requested (Guru) Amar Dass about his decision. The Guru agreed. The ascetic said, "I am very much impressed by your service and company. You seem to me the real saint of the world. But I wonder who is your Guru, who has taught you such a deep spiritual knowledge and such a way of serving to unknown persons in such a sincere and pious way. I have stayed here for many days only to ask you who is your true Guru who has taught you such high lessons of living in this mortal world."

Guru Amar Dass was perplexed, but he was not such a man, who could boast without any authentic proof. He was well aware that he was without any spiritual teacher. So in order to keep his sincerity he said, "My friend, I have been trying my best to find my spiritual teacher. But so far I have failed. I have not been able to find a true Guru. I am trying my best to find a true Guru. I am always praying to God to award me the glimpses of the spiritual teacher. As far you are concerned I am still Guruless." Hearing these words the ascetic was enraged. He said, "You have befooled me I have lost the disipline of my faith, so far I have been taking food from a Guruless fellow. Sri Amar Dass made up his mind to search a true Guru.

One day early in the morning, he heard some hymns being sung in a sweet voice. That sweet voice was of Bibi Amaro. She was daughter of Guru Angad Dev Ji and was married to Bhai Jassu the nephew of Guru Amar Dass. One day Guru Amar Dass asked his sister-in-law about the composer of hymns which Bibi had been reciting daily. She told him, "These hymns were composed by Guru Nanak Dev, who had merged into God, but before leaving this world he had entrusted the duty of guiding the Sikhs to Guru Angad Dev, father of Bibi Amaro."

(Guru) Amar Dass instantly decided to meet Guru Angad Dev. He asked Bibi

Amaro to accompany him in order to have glimpse of his father. Next day, they reached Khadur Sahib and (Guru) Amar Dass bowed before Guru Angad Dev with great reverence. He stayed there for few days and heard the recitation of the holy hymns. He was so impressed by the atmosphere of that place that determined to stay there forever. From that day he started to serve the Guru with great earnest. He made it his daily routine to get up early in the morning, then he used to go the river Beas to bring a metallic pitcher of water for the morning bath of the Guru. He served the Guru for more than ten years. At his free time, he was also learning Punjabi and Gurbani.

At last his service was acknowledged in the house of the Guru. Guru Angad Dev made up his mind to handover the responsibility of leading the Sikhs to (Guru) Amar Dass. He asked Baba Budha to bring a metallic pitcher of water. Guru Angad Dev himself bathed Guru Amar Dass.

He was given new clothes, then Guru Angad Dev Ji himself helped him to sit on his throne. Baba Budha Ji applied the Tilak, then Guru Angad Dev bowed before him and asked the congregation that from that day Guru Amar Dass was there spiritual leader.



CONSTRUCTION OF GOINDWAL

There lived a tradesman, whose name was Goinda. He had a large piece of land near river Beas. But being a businessman he had to go in other countries also. Once when he went abroad, his relatives usurped his land. He tried very hard but his relatives did not return back his land. At last he filed a suit and also vowed that if he won the case then he would give half piece of the land to Guru Angad Dev Ji. By God's grace he won the suit and transferred half piece of land in the name of Guru Angad Dev Ji. Then he made up his mind to colonize a town in this land. He employed masons and labourers and started to construct the buildings according to his plan. But his enemies who had lost the case, used to demolish the buildings. They also circulated a rumour that ghosts were living at that place and they were demolishing the houses. Such happenings made Goinda a disheartened and disgusted man.

At last he came Khadur Sahib and met Guru Angad Dev Ji. He told him the whole story. He requested the Guru for help. The Guru accepted his request and assured him that he himself would make all arrangements for the construction of a new town. He called for his eldest son Baba Dassu and advised him to go along him for the construction work. But Baba Dassu declined to go with him saying "Why are you sending me at such a place which is the abode of ghosts and evil souls. Khadur is our home town and we are living here happily." Then the Guru sent for Baba Dattu his younger son but he also did not agree. (Guru) Amar Dass was also sitting there, the Guru asked him to accompany Goinda. (Guru) Amar Dass at once accepted the order of his master and became ready to go with Goinda. The Guru gave him a stick and advised him to start the construction of the town from the eastern side. (Guru) Amar Dass took the stick and along with few other Sikhs marched towards Beas. Reaching there they started the construction of the buildings from the eastern side.

When the Sikhs of area came to know that Guru Angad Dev was constructing a new city near Beas they flocked towards that place in order to help the builders. Hundreds of masons, labourers and Sikhs were staying there at night. So enemies of Goinda could not dare to demolish the buildings. People thought the ghosts and evil souls had left that place due to Guru's grace. Goinda arranged for the building material.

After constructing buildings in the land of Goinda, (Guru) Amar Dass also constructed inns and houses for the residence of Sikhs on that land which Goinda had offered to Guru Angad Dev. They also built shops and bazars for the outsiders and presented free to the needy persons.

So with in few months at the barren land of Goinda a beautiful city was raised. On the name of Goinda the city was named as Goindwal.

When Guru Angad Dev Ji found that city had become fit for residence, he asked (Guru) Amar Dass to bring his family at Goindwal. (Guru) Amar Dass went to his village Basarke and asked his family to shift to Goindwal. They agreed and even his younger brothers and their families also shifted to Goindwal. But while staying at Goindwal (Guru) Amar Dass did not abandon his services towards Guru Angad Dev Ji.



RAJA HARI CHAND CAME TO PAY HOMAGE

Guru Amar Dass was installed as Guru on 29th March, 1552 A.D. He was also advised to shift his headquarters from Khadur to Goindwal. When the Sikhs heard that Guru Amar Dass had shifted to Goindwal, they started going to Goindwal for an audience with the Guru. As the number of devotees was increasing day by day so the Guru planned to construct more houses and inns.

But though other construction material was available, there was scarcity of wooden material. One day the Guru sent for his nephew Sawan Mal and handing to him a handkerchief, advised him to go to Raja Hari Chand of Haripur to make arrangements for the wooden building material.

Baba Sawan Mal took his horse and rode towards Haripur State. When reached the city he found that residents of the state were observing Ikadashi fast. No edible material was available there. Bhai Sawan Mal was feeling very hungry. So he himself gathered some dry wooden sticks and baked some loaves. But a spy informed the Raja that on the holy day of Ikadashi fast, an outsider had lighted fire and cooked meals. The Raja was enraged to hear this. He atonce ordered to arrest that man.

But if on one hand Bhai Sawan Mal was arrested, on the other hand the son of Raja fell seriously ill. All royal voids were called, but they were unable to control the disease. Then Raja sent some soldiers to free the outsider and to bring him in his palace with honour. When Sawan Mal reached the palace, the Raja told him about the condition of his son. Bhai Sawan Mal smiled and said, "You should not worry, send these voids outside, your son needs no medicine." Then he went near the child and took out the handkerchief. Taking the handkerchief in his hands, he rubbed the face of child with it. The child at once became hale and healthy. There remained no sign of illness. The Raja and queens became very happy and they asked about the whereabouts of Bhai Sawan Mal very impatiently. Bhai Sawan Mal told them that he was disciple of Guru Amar Dass, who was third Guru Nanak. He informed them that his mission to come to state of Haripur was to supply wooden building material to Goindwal. Raja Hari Chand was very pleased to hear it. He said, "My friend! State of Haripur has such trees in abundance. I would be very lucky to supply such wooden

material to Goindwal. I would make such arrangements in my own supervision with in few days. One day the Raja said, "If a disciple of Guru possesses such supernatural powers, how great would the Guru be. I want to have a glimpse of your Guru. Please tell me on which day I can attend his Darbar." Bhai Sawan Mal said, "The doors of his Darbar are always open. You can meet him whenever you like."

Hearing this Raja made up his mind to go to Goindwal next day. He took his all queens and maids and set out for Goindwal. When they reached Goindwal, the Sikhs advised them that queens should wear simple dresses and no one should veil her face. When Raja and queens went inside to pay homage to the Guru, one queen veiled her face. When the Guru saw one queen concealing her face he said, "Who is this insane, who does not know the discipline of the house of the Guru and has come covering her face. If she was reluctant to see me, why has she come here?" When that queen heard those words of the Guru, she lost her senses and became insane. She atonce returned back and ran away towards the forests. The servants of Raja and Sikhs searched her for many days but they failed to find her anywhere.



BHAI SACHANSACH

The Raja of Haripur became a great devotee of Guru Amar Dass Ji. He was supplying the wooden building material without any cost.

One Sikh named Sachansach was a great devotee of the Guru. He was a very able and famous physician. Once disease of dropsy afflicted him in such a way that neither he could cure himself nor other physicians were competent to get him relieved of that dreadful disease. Once he came to Goindwal with other devotees. He also paid homage to the Guru. While paying homage, when he touched his head with the shoes of the Guru, he was cured of the affliction. It was a great miracle for him. He was so much fascinated by the grace and spiritual power of the Guru that he decided to stay at Goindwal for good. He always remained at the service of the Guru. For the common kitchen he was bringing dry sticks of wood. He always uttered the word Sachansach. So he came to be known as Sachansach. One day when he was going to forest to cut the trees, somebody caught him from behind with such a force that it became for him very difficult to get himself relieved from that strong grip. His axe fell down and the rope entangled his legs.

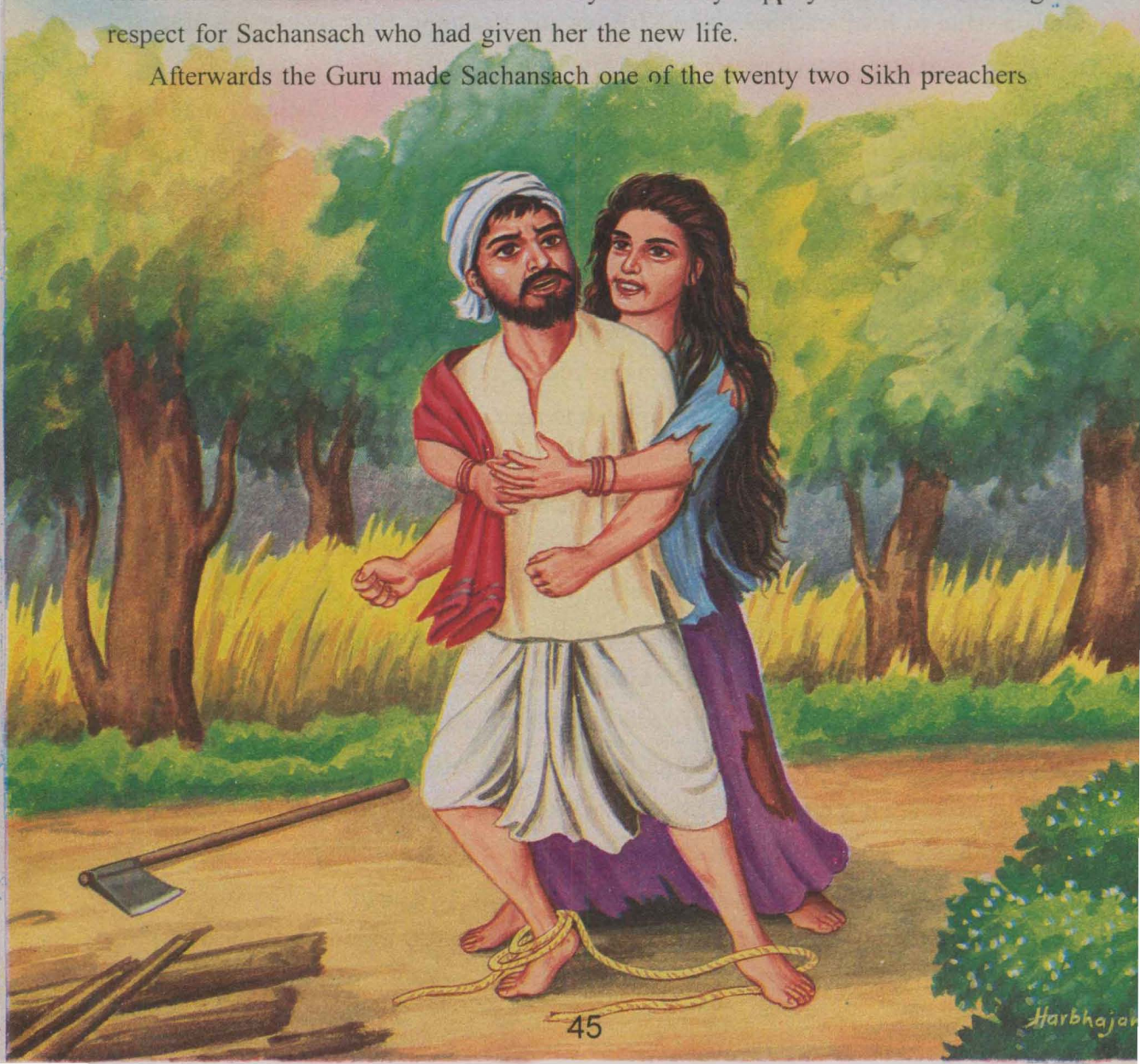
When he unfettered himself with great force then he saw a mad girl standing before him. She was laughing like mad persons. When he advanced towards her she ran away and vanished in the forest. On that day Sachansach returned back without sticks. It became a herculean task for him to cut even a branch of a tree. Reaching Goindwal he met the Guru and narrated him the whole story. The Guru said, "That is same queen who attended the Darbar with a covered face."

Sachansach spent that night thinking about the queen. He was seeking a solution to cure her. At last he remembered that episode when he was cured of his horrible disease by even touching his head with the shoes of the Guru. He concluded that if the queen would touch the shoe of the Guru she could gain sanity. But it was not possible to bring that queen in the Darbar of the Guru.

So he got up early in the morning and met the Guru. He requested him to give him one wooden shoe so he might cure the insanity of the queen. The Guru smiled and gave one wooden shoe to Sachansach. Taking that wooden shoe with him he entered

forest and began to search the queen. At one place by chance he saw the queen. But when the queen saw her, she ran away. He followed her and touched her with that wooden shoe. He saw another miracle. The queen stopped and feeling ashamed began to see towards her torn clothes. Bhai Sachansach gave her his turban and she wore the turban around her. Then Sachansach asked her to follow him. She came with him and he took her in front of the Guru. The Guru asked lady devotees to take her with them for bath. He also gave them beautiful clothes for her. When she came back after taking bath and wearing new clothes, she looked very beautiful. The Guru married her to Sachansach. The Guru also gave them the second wooden shoe so that they might understand the secret of married life. They lived very happily there. She had a great respect for Sachansach who had given her the new life.

Afterwards the Guru made Sachansach one of the twenty two Sikh preachers



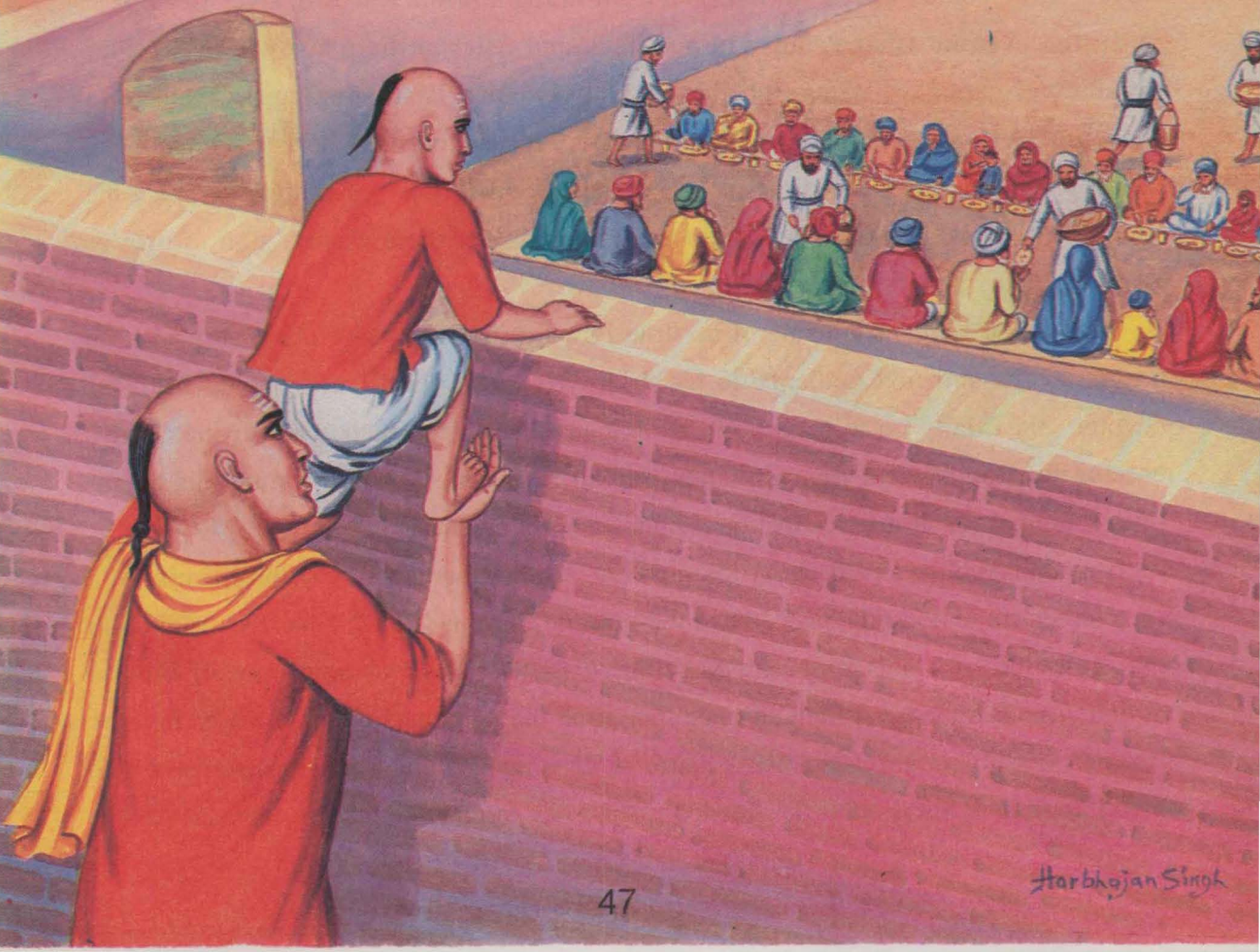
THE HYPOCRITE ASCETIC

In those days at Goindwal there lived an ascetic named Hari Ram. He belonged to Marwaha Khatri dynasty. He was very proud of his high caste. So he was against the tradition of common kitchen established by the Guru. He was preaching the people that Guru Amar Dass was an athiest and he was annihilating the true religion. He was stressing that even the people of low castes were taking meals sitting with high class Khatries and Brahmins. He advised the high class families not to take meals in that kitchen. Instead he said that they should be united to discontinue such a common kitchen. Due to his preaching some Khatries and Brahmins rose against this tradition and they boycotted to take meals in that kitchen.

The Guru knew very well the low status of the ascetic. He declared that those people belonging to high castes if would share meals in his common kitchen must be rewarded rupees one as religious offering. Hearing this declaration many men of high castes came to take meals in the common kitchen, but ascetic did not turn up. After this the Guru again declared that those people belonging to high castes who would take meals in his common kitchen must be rewarded rupees five as religions offerings. This time number of Khatries and Brahmins increased considerably, but ascetic remained absent. The Guru understood that the hypocrite ascetic would not attend his kitchen for such small amount of reward. So he made an announcement that those Khatries and Brahmins who share meals in the common kitchen, would be given one gold Mohar as offerings. When the ascetic heard this declaration, he could not resist. He made up his mind to take meals in the common kitchen. But he was afraid that those Khatries and Brahmins would disregard for his this act as he himself had been preached against the tradition of the new type of common kitchen. But it was very difficult for him to lose one gold Mohar. So he decided to send his son to take the meals. But how could he dare to enter the kitchen hall through the main gate. All the people of low and high castes were knowing him very well. So he asked his son to enter the hall by jumping over the outside wall. He helped his son in climbing the wall. But while climbing, his son fell from the wall and was injured. But he did not care about his injury. Tolerating the great pain in his leg, he entered the hall and sat along with other devotees. All the

devotees were amazed to see him. Though his leg had been broken, but he took meals peacefully as nothing had happened. When all the devotees took their meals according to their satisfaction, a representative of Guru Amar Dass came and he distributed the Mohars to all Khatries and Brahmins. When that man came in front of son of ascetic he said, "Welcome! Welcome! the son of great ascetic Hari Ram have come in our common kitchen. Where is tapa Hari Ram, why he hasn't come?"

All the devotees heard the words of the representative very carefully. There were also sitting some Marwaha Khatries. They took it as a great disgrace. They went to the house of Hari Ram and said, "You are a great hypocrite, you were preaching us that Guru Amar Dass has been annihilating the true Dharma of high class Hindus. But when he offered one Mohar for sitting in the common kitchen for taking meals, you have sent your son. Where has gone your dynasty now. In order to get one Mohar you have got broken the leg of your son. You are a hypocrite ascetic and we all hate you. We forsake you forever."



BHAI PAARO JULKA

There were many devoted and dashing Sikhs of Guru Amar Dass Ji. Under all circumstances they were attending the Darbar of the Guru daily. Among such Sikhs was Bhai Paaro. He was a very faithful and reliable Sikh. He belonged to village Dalla, District Kapurthala. He daily came to Goindwal by crossing river Beas.

One day when he reached the bank of river Beas, he saw that the flood was in full swing. The water was flowing in a very dreadful manner. At one high place, he saw the Subedar of Jalandhar Mr. Abdula camping with his army. He was waiting for normal conditions. But when Bhai Julka came he did not care for the flood or rashness of water. He uttered the Name of the God and struck the horse with his heel. The horse quickly jumped into the river and within few minutes crossed the river. Subedar Abdula was astonished to see such an act of bravery. Though he considered himself very active and brave, but he could not dare to throw himself in the horrible waves of river Beas.

In the evening Bhai Paaro returned back and reached the place where Subedar Abdula was camping. When Subedar Abdula saw Bhai Paaro coming back hale and healthy he was forced to address him. He said, "Please tell me who is your Guru, by whose grace you had crossed the river and even returned back without caring about the condition of the flooded river. While crossing the river there was no sign of awe or alarm on your face."

Bhai Paaro said, "The name of my true Emperor is Guru Amar Dass. He had been providing the spiritual guidance to his Sikhs. He is the third Guru Nanak. I am his devotee and I daily go to serve him. He has invoked in me such a power that I have become fearless. When I remember him, my all fears vanish. While reciting his hymns in my mind, I reach my destination without any hinderance."

Subedar Abdula forgot about his position. He became a figure of politeness. In a very sweet voice he said, "Can I have the glimpse of your Guru?" Bhai Paaro told him that he could not meet him as a Subedar. First he should change himself into an ordinary man. Subedar Abdula at once transferred the command of the army to his son. He took his horse and asked Bhai Paaro to accompany him. Bhai Paaro agreed and both threw there horses into the flooded river. They reached Goindwal. Subedar Abdula

met Guru Amar Dass Ji and was very much pleased to see Him. He was so impressed by the spiritual personality of the Guru that he determined to stay at Goindwal for good. He was always reciting the words, "Allah Tu Hai, Allah Tu Hai". Perceiving his such a great love with Allah he was nicknamed as Allah Yaar (The friend of Allah).

Afterwards he became a learned Sikh preacher and Guru Amar Dass appointed him a preacher of one of the twenty two preaching centres of India.

Guru Amar Dass considered Bhai Paaro his most beloved Sikh. He rewarded him with degree of Paramhans. Once Guru Amar Dass Ji was so much impressed at the service of Bhai Paaro that he even offered him the Guruship. But Bhai Paaro declined and requested, "I want only to be a servant of the Guru, please bless me so that I may die as a Gursikh."



AS YOU SOW SO SHALL YOU REAP

Goindwal developed to be a big city very soon. The people of that area had a great respect for Guru Amar Dass. Thousands of people were daily coming to pay homage to the Guru. People of all castes and creeds were settling at Goindwal. But the people of Khoja Caste settled in large number. These people were worshipper of Sakhi Sarwar and in those days they were in majority in that area. Generally these people were petty businessmen and they were optimistic about the advancement of their business.

When the Khojas saw that even Muslims were embracing Sikhism they turned against the Guru. They were troubling the Sikhs by one way or other. They wanted to show the Guru that they were more powerful. When the Sikhs were going to fetch water for their daily use they used to break the earthen pitchers. When the Sikhs complained to the Guru about their such behavior, the Guru advised them to bring the water-bags of leather. But Khojas were piercing the bags with their arrows. So the Khojas became more arrogant. When the Sikhs again requested about the misbehaviour of the Khojas. The Guru told them to bring metallic pitchers. But they began to throw stones on the the metallic pitchers. When the Sikhs again complained to the Guru. He said, "Don't worry, one day they would reap what they are sowing." One day a group of ascetics came to visit Goindwal. They camped near the Darbar Hall. When they were resting the Khoja boys began to throw stones on them. The ascetics were in great number and they were equipped with their sticks. They atonce caught boys and hitting with their sticks gave them a sound beating. The Khoja boys had never thought that they would get such a harsh beating. After that incident there prevailed a complete peace in Goindwal. After a month they again became mischievous.

In those days royal treasury loaded on mules passed through Goindwal. As they were feeling tired, officer incharge decided to stay at Goindwal for one night. They stayed in one inn. But in the evening stormy wind blew with a great speed and they lost their one mule along with the bag of rupees. When in the morning they counted the mules they found that one mule was missing. The officer incharge became worried. He know very well that he would not only be thrown out of service but would also be fined. He atonce asked his companions to search the mule.

But when the soldiers were searching the mule, they heard the voice of the mule, who being alone was braying for her fellow mules. They atonce marched towards that place and found the mule in the house of a Khoja. He had hidden the bag of money in his house and the mule was closed in one dark room. When the officer was informed about it, he was so enraged that he asked to bring all Khojas there. The soldiers obeyed his orders and brought all men and boys of Khojas in front of him. The officer asked his soldiers to beat the Khojas in such a harsh way that they might not be able to walk again. Some Khojas even died with the severe punishment of the soldiers. The officer asked the remaining Khojas to be handcuffed and took them with him to Delhi. The Khojas which remained in Goindwal left the city and went to near by villages. Goindwal was freed of the Khojas. The words of the Guru proved true, "As you sow so shall you reap."



TO BREAK OPEN THE BACK WALL

The Guru Amar Dass was so much loved by his devotees that they were daily going to Goindwal for an audience. But the younger son of Guru Angad Dev could not tolerate it. So he took some of his followers and went to Goindwal to lay violent hand on Guru Amar Dass. He reached Goindwal and was amazed to see the splendour and attendance of the congregation. In a fit of rage Daatu kicked the Guru in the back, making him fall of the throne and himself occupied his seat. Instead of getting annoyed the Guru held Daatu's foot and caressing it said, "I fear your foot is not hurt by hitting my old bones which have become stiff due to long service."

Baba Daatu sat on the throne with great confidence. But within minutes the whole congregation left that place and went to their abodes. Baba Daatu was perplexed. There remained his few followers who had come with him. At last Daatu collected that money which the devotees had offered to Guru Amar Dass and returned to Khadur Sahib. But at a little distance from Khadur Sahib he was stopped by robbers and they looted all that he had taken from Goindwal. They beat him so severely that he got broken his one leg.

Next day, Guru Amar Dass took his mare and left Goindwal and went to his ancestral village Basarke and shut himself in a small room. He wrote a notice on the door saying, "He who tries to open this door is no Sikh of mine, nor I am his Guru."

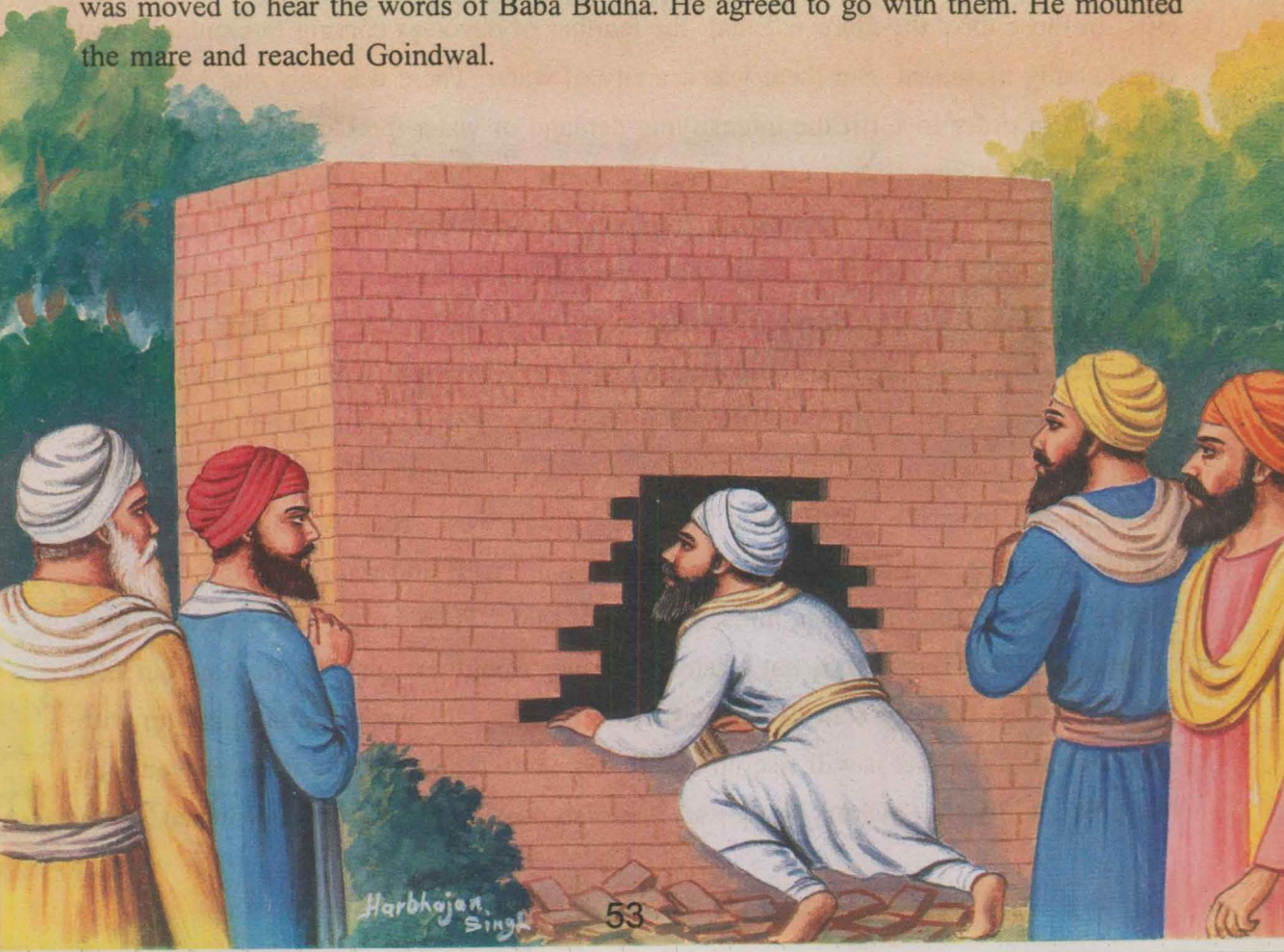
At Goindwal next day early in the morning when Bhai Baloo went to the room of Guru Amar Dass for helping him in taking bath, he found that the Guru was not there. When he went to the stable he also found mare of the Guru missing.

Many days passed but the Guru did not return back. At last they thought a plan. They met Baba Budha Ji and requested him for help. They knew that Guru Nanak Dev had blessed Baba Budha Ji with a boon that the Guru would be never away from him. Baba Budha Ji contemplated for some time and then said, "Bring the mare of the Guru." The mare was brought at once. Baba Budha said, "Let loose the mare and follow her, she will lead you to the hiding place of the Guru." The Sikhs untied the rope of the mare. Then they all followed the mare. As was told by Baba Budha the mare led them to that place where Guru Amar Dass had hidden himself. But when they touched

the door they read the instructions written on the door, "He who tries to open this door is no Sikh of mine, nor I am his Guru."

They all returned and informed about it to Baba Budha Ji. Baba Ji smiled and said, "You should not worry about it. We are only disallowed to open the door, but we can break open the back wall to enter into the room. The Guru has not written any instruction to not break open the back wall." They dug a big opening, Baba Budha Ji and companions entered into the room one by one. They found that the Guru was sitting in trance, contemplating on the Name of God. After some time the Guru opened his eyes and seeing some Sikhs sitting before him said, "How you dared to enter the room you have not read the instructions written on the door."

Then Baba Budha said, "We have read the instructions, but we have not opened the door, we have entered inside the room from the behind wall, we have come here to request you that Guru Angad Dev had tied us to your apron. You were asked by him to show us the way. Now where should we go if you are not going to lead us." The Guru was moved to hear the words of Baba Budha. He agreed to go with them. He mounted the mare and reached Goindwal.



CONSTRUCTION OF A STEP WELL (BAOLI)

When Guru Amar Dass reached Goindwal the devotees flocked to pay homage to their Master. Daily Darbar was held and the Sikhs were attending it in large numbers.

In those days in the year 1552 A.D. Bibi Bhani the youngest daughter of Guru Amar Dass was married to (Guru) Ram Dass Ji. Bhai Jetha Ji (Guru Ram Dass) was a great devotee and admirer of Guru Amar Dass. He always remained busy in the service of the congregation. Guru Amar Dass was well aware of the calibre and ability of Bhai Jetha. He was not only a true servant, but was very intelligent also. He had great attraction for hymns of the Gurus and in his spare time he always studied hymns and other literature very carefully. Seeing these certifications Guru Amar Dass made up his mind to marry her daughter to Bhai Jetha. Bibi Bhani was also an embodiment of worship. She was serving her father being a devotee. Though married to the daughter of the Guru, Bhai Jetha continued to live with Guru and served him as devotedly as ever. In those days the Guru felt that the number of devotees coming to Goindwal had significantly increased. But there was scarcity of water. There was only one well in the town. So in order to fulfil the intensifying demand of water the Guru decided to dig a step-well. The Guru also wanted to provide Sikhs a holy place where they could have a holy dip. The Guru also arranged a common kitchen where people of all castes could take meals without discrimination. The construction work for digging the step-well started in 1559 A.D. The devotees worked with great enthusiasm. Bhai Rama and Bhai Jetha were also carrying baskets of mud on their heads. A step-well (Baoli) is a sort of open water reservoir with steps reaching the water. The Sikhs worked hard and the Baoli was dug within few days. All steps were constructed and when Baoli was dug deep enough to strike water, they found that there was a rock which checked their further progress. All the workers came out of the well and requested the Guru for advice. After visiting the place himself the Guru said, "There is big rock under the base of the well. Until this rock is not blasted the water would not gush up. So now our first task is to blast this big slab. But I fear while blasting, the water would gush up with such a great force that it will rise up within moments. The man who does so would be overpowered by the gashing water and it is also possible he might be drowned."

When the devotees heard these words of the Guru they looked at one another. Who could take such a risk? But a brave son of Vairoval Sri Manak Chand atonce volunteered himself to go down the step-well to break the slab. The Guru handed over Sri Manak Chand a big hammer and blessed him that he would be successful in his mission. Sri Manak Chand took the hammer and went down the 'Baoli'. He struck the slab with such a great force that the rock cracked and water gushed up with such a force that Sri Manak Chand was overpowered and drowned. But by Guru's grace soon he appeared out of the water and using the steps came out of the well. It is said that Guru declared that who so ever recites Japji once at every step would be free from the cycle of eighty-four-lakh births and deaths.



PREMA THE LEPER

In village Khaari District Lahore, there lived a leper named Prema. Being a patient of leprosy his parents and friends deserted him. Nobody dared to touch him. People were throwing food before him from a distance. Once a bounteous person hung an earthen pot in his neck. The kind-hearted people were throwing food in that pot. But still he was leading a very miserable life.

One day he heard about the praise of Guru Amar Dass. He determined to go to Goindwal. It was very difficult for him to walk. But his will power helped him to achieve the destination. He reached the Darbar Complex but he did not dare to meet the Guru. The devotees were providing him the food according to his need. He was not deemed as untouchable there. All Sikhs were helping him. He was listening to the hymns of the Gurus with great love.

One day a Sikh narrated the story of Prema Leper to Guru Amar Dass. The Guru atonce asked that Sikh to take Prema at that place where the Guru himself used to take bath in the morning. The Guru also asked one Sikh to bring new clothes for Prema. Other Sikhs were advised to bring water and curd. Then the Guru himself reached there. He asked Prema to sit on the wooden plank. The Guru himself poured curd and water on the head and body of Prema.

The people were amazed to see that after taking bath Prema was cured of leprosy. He transformed to be a healthy, active and handsome young boy. The Guru asked him to wear the new clothes himself. All were enjoying to see his new profile and appearance. Then the Guru declared, "From to-day Prema is my son and his new name is Murari. After transmigration Murari has replaced Prema. Now he has become sinless, defectless and free from all diseases."

Then the Guru addressing the congregation said, "Is there any Sikh ready to marry his daughter to my son Murari? In the congregation a devoted Sikh named Shihan was also sitting. He stood up and said, "My Lord! I am ready to marry my daughter Matharo to Murari. But wife of Shihan was also sitting there. She came near the Guru and said, "My Master! My husband has lost senses. I do not approve this engagement. Who knows to which caste, creed, lineage, parentage and pedigree belongs this young

man? I don't want to defile and corrupt the life of my daughter."

The Guru said, "He is my son, so he belongs to my caste and parentage. The relation of Matharo-Murari is from the primitive time. So you should not object and rebut. I will myself arrange the marriage." The wife of Shihan felt happy and bowing before the Guru said, "My Lord! You are intuitive, do what ever you like." After that the Guru arranged the marriage of Matharo and Murari. They both were made preachers of Sikhism and out of twenty two Manjis, they were also allotted one Manji to spread the message of Guru Nanak.



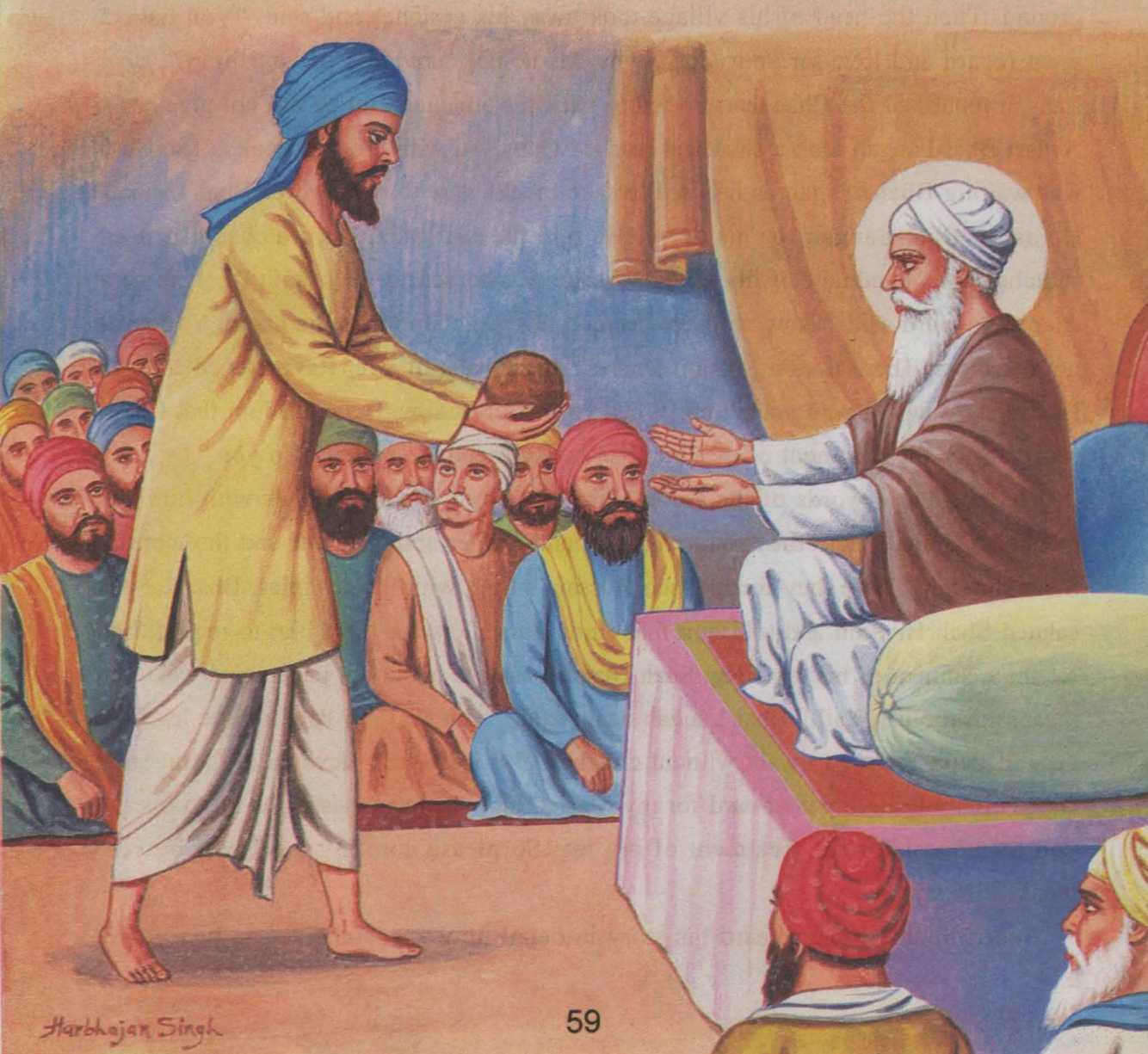
GANGU KHATRI

Gangu Khatri who belonged to Garh Shankar was a great businessman. He was lending money to the people of near by villages. So the circulation of his money was very wide. He became so rich that he did not know the value of his wealth. But who knows the Will of God? His business suddenly crumpled up and he became bankrupt. He heard about the praise of Guru Amar Dass and he made up his mind to go to Goindwal to have a glimpse of the Guru. But as he had become penniless, there was no money in the house to offer the Guru. There were some balls of raw sugar in his house. So he took one ball of raw sugar and reached Goindwal. After taking meals in the common kitchen, he attended the Darbar. There he saw that devotees were offering many precious gifts to the Guru. So he intended not to offer the ball of raw sugar to the Guru. But the Guru was intuitive, he knew each and every thing. The Guru called Gangu honourably and told him to hand over the ball of the raw sugar to him. Gangu at once unfolded his napkin and handed over the raw sugar to the Guru. The Guru ate some sugar himself and rest he distributed to the devotees. Gangu felt happy. He was very impressed by the intuitive power of the Guru. He proposed to remain in the service of Guru. Sometimes he was pressing his legs or running odd errands for the Guru. The Guru was moved to see his selfless and sincere service. He gave him some Mohars and asked him to go to Delhi. He said, "Initiate your business with this money, God will help you."

Bhai Gangu shifted to Delhi and started his business with that money given by the Guru. By the grace of the Guru within few months he became a very rich man. He was regarded as an established businessman of Delhi. It is said once the Nawab of Lahore needed a demand draft of one Lakh Mohars. But no business man of Delhi was able to send him a bill of exchange for such a big amount. But Bhai Gangu sent him a demand draft of one Lakh Mohars. Mughal administrators were very much moved to observe the competence and capability of Bhai Gangu. He became one of the respected persons of Delhi Darbar. In those days there lived a devoted Sikh of Guru Amar Dass. He arranged the marriage of his daughter. To accomplish the ceremony he required some money. So he reached Goindwal and requested the Guru for help. Guru Amar

Dass wrote a letter to Bhai Gangu to give fifty rupees to the Sikh. The Sikh reached Delhi and met Bhai Gangu. He handed to him the letter sent by Guru Amar Dass. Bhai Gangu read the letter and said, "There is no balance in the accounts of Guru Amar Dass." The Sikh was grieved and upset to hear the reply of Bhai Gangu. He again returned to Goindwal and narrated the whole story of Bhai Gangu. The Guru heard the story and promptly gave one hundred rupees to the Sikh.

After some period the business of Bhai Gangu began to decline. It deteriorated to such an extent that he became a bankrupt. In order to avoid the creditors, he reached Goindwal.



BHAI LANGAH

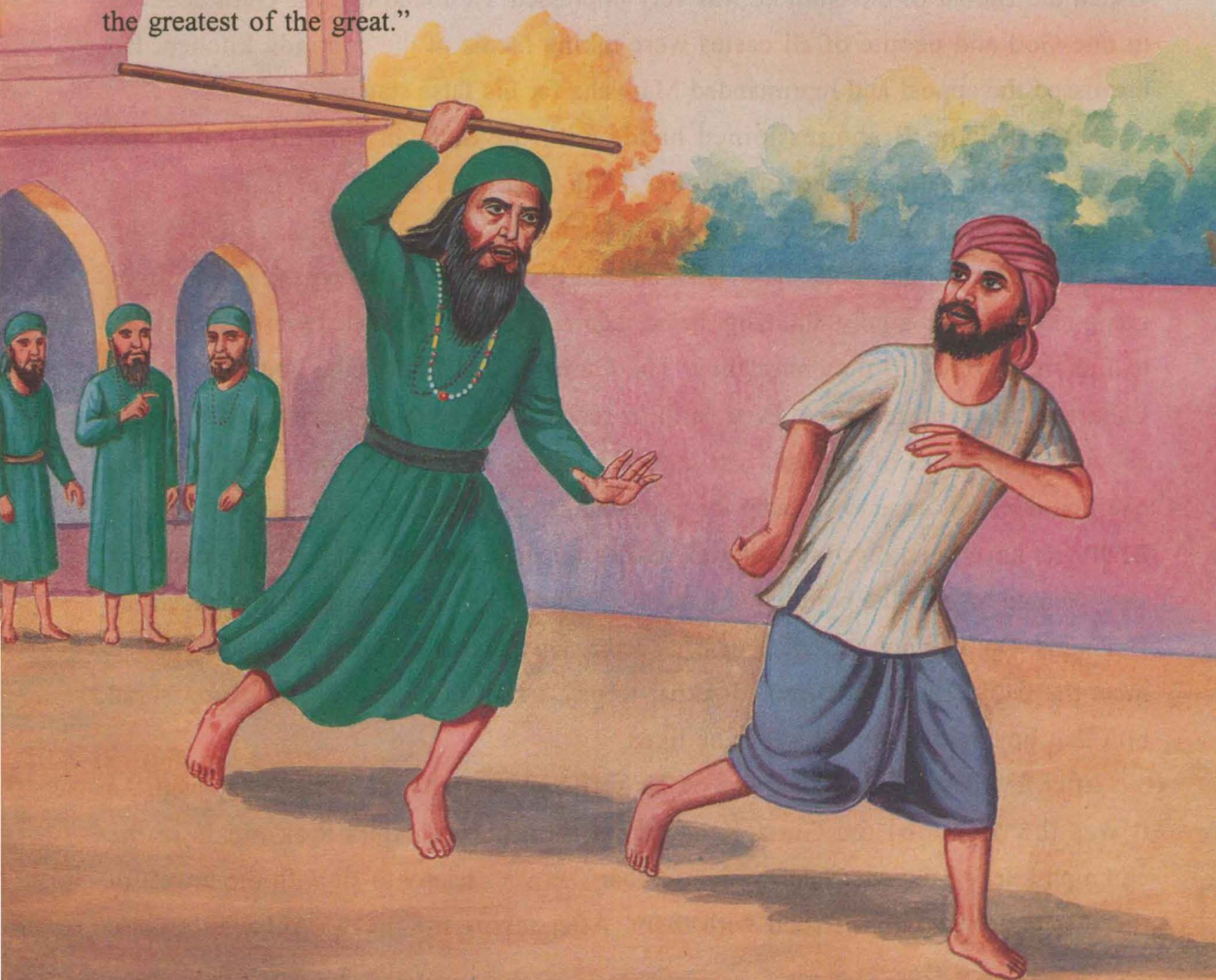
Bhai Langah belonged to village Talwandi District Kapurthala. As he was lame in one leg so he was nicknamed as Bhai Langah. He daily carried a pot of curd for Guru's kitchen. His village Talwandi was three miles away from Goindwal. But he walked this distance with his crutches. One day when he was going towards Goindwal it rained heavily and road leading to the town became slippery. The head of the village advised him not to go to the town. But Bhai Langah had dedicated to do his duty under all circumstances. When he walked with his crutches he slipped and fell on the ground. Then the head of his village took away his crutches and said, "You have a great regard and love for your Guru, why has he not cured you of your limp?" Bhai Langah requested the Chaudhary to return back his crutches. But he did not give back. At last Bhai Langah took a stick and reached Goindwal with great difficulty. The Guru was waiting Bhai Langah as he used to take breakfast with the curd of Bhai Langah. He asked Bhai Langah for his delay. He told the Guru that his crutches had been snatched by Chaudhary of his village. So he was forced to walk with the help of a stick. The Guru said, "Now we have decided that your limp must be cured. You must go to Lahore. There lives a Muslim Darvesh at the bank of river Ravi, named as Shah Hussain. He would cure your limp. When you will reach his Dera, tell him that I have sent you for the treatment of the limp. He is my friend, he would help you."

Hearing these words of the Guru, Bhai Langah took some friends with him and reached Lahore. There they roamed hither and thither and at last found the Dera of Shah Hussain. There they found Shah Hussain sitting with his disciples. Bhai Langah saluted Shah Hussain and told him that Guru Amar Dass had sent him to request him for the treatment of his lame leg. Shah Hussain said, "I could not understand what you mean, tell me in detail." Bhai Langah again said, "Sain Ji, I am lame in one leg, it is very difficult for me to walk without crutches. But I am great devotee of Guru Amar Dass. I daily bring a pot of curd for my Master. Now he has advised me to go over to you to request for the treatment of my leg. So please cure my leg I will be very thankful to you".

When Shah Hussain heard his story in detail he was scandalized to hear it. He

atonce picked up a stick and began to beat Bhai Langah. Bhai Langah got so frightened that he ran as fast as he could. Shah Hussain also ran behind him. When he came outside the Dera he found that his leg had become all right. He was astonished that Shah Hussain had worked a miracle. He again went back to the recluse and fell at his feet. Shah Hussain pushing him aside said, "Don't touch my feet. Fell on the feet of your Guru who has sent you here. He himself has cured your leg. He has only given me the credit for the treatment of your leg. Go to him and beg from him what ever you want. He has got all powers. Hundred of recluses like me are his servants."

Bhai Langah returned back Goindal. After paying homage to Guru he said, "My Lord! I could not understand this enigma. When you possess all Divine Powers why have you sent me to Lahore?" The Guru smiled and said, "Believe in one God, He is the greatest of the great."



KING AKBAR VISITED GOINDWAL

So called high caste Brahmins and Khattris did not tolerate the common kitchen of Guru Amar Dass. They wanted to discontinue that kitchen by hook or crook. They were branding the other castes as low castes or untouchables. They hated even their shadows. So they conspired with son of Goinda Marwaha to uproot the Guru from Goindwal. He complained to the Governor of Lahore that the Guru had usurped his land by force. The Governor himself visited Goindwal to enquire about the true facts. But when he asked the residents of Goindwal, they told him that the city had been constructed by the Guru. Goinda Marwaha had himself given the land to the Guru to build a city. When he visited the Darbar of the Guru he was very impressed. He found that the Guru believed in one God and people of all castes were taking meals in the common kitchen. He dismissed the appeal and reprimanded Marwaha for his false statement.

After this the Brahmins joined hands with the Sanatan Dharmi Hindus and complained to Akbar, who in October 1566 A.D. was staying at Lahore. They complained that Guru Amar Dass was amalgamating all castes and was alluring the Hindus not to worship gods. They also alleged that he was desisting the people from going to Ganga for a holy dip. King heard their complaints and called Guru Amar Dass to Lahore to reply to the complaints. The Guru blessed Bhai Jetha and sent him to Lahore as his representative. Bhai Jetha Ji reached the court and explained in detail about the principles of Sikhism. He said, "The Sikhs believe only in one God, so the question does not arise to worship the gods, demigods, goddesses or idols of stone. The Brahmins have been discriminating the castes for their own benefit." King Akbar was very pleased to hear the befitting arguments of Bhai Jetha. He severely reprimanded the Brahmins. On hearing the replies of Bhai Jetha, King Akbar told him that he wanted to meet the Guru. Bhai Jetha invited Akbar to pay a visit to Goindwal. He also assured him that he could come whenever he liked.

After few days when Akbar was on his way back to Delhi, he visited Goindwal. As it was the ordain of the Guru, King Akbar with his ministers took meals in the common kitchen like any other visitor. Akbar was very happy to sit with the lowest of the low and partaking of food with them. After taking the meals, Akbar met Guru

Amar Dass and paid him a homage with great reverence. Then he sat near the Guru and had an audience with him. The Guru informed him about the aims of the Sikhism. Akbar was highly impressed to hear the sermons of the Guru. He wished to grant a 'Jagir' to the Guru for maintenance of the free kitchen. But the Guru declined the offer and said, "Free kitchens are run by the devotees for the devotees. They bring the rations and they share the meals. These common kitchens never depend on Jagirs. If the ration will come from the Jagirs then these Langars would become as a property of Jagirs and it would lose its common kitchen importance." The Guru also advised Akbar to consider the Hindus and Muslims alike. Akbar was so much impressed that he used to send Rs. one lakh and twenty thousand every year at the occasion of Baisakhi. As he was presenting that money as an offering so the Guru had to accept it.



MERGED INTO SUPREME LIGHT

When the Guru felt that his end was drawing near then he thought about the selection of a competent inheritor. All the Sikhs were of the view that this responsibility would be entrusted either to Bhai Rama or Bhai Jetha. Both were sons-in-law of the Guru. Though the Guru knew it very well that Bhai Jetha was the right choice but still he wanted to give them a test to dispel the doubts of the Sikhs.

One day the Guru sent for Bhai Rama and Bhai Jetha to construct two platforms for the Satsang. They were allotted two different places for the construction of the platforms. They agreed and both prepared the platforms by the evening. Both asked the Guru to check the platforms. The Guru went there and after inspecting the platforms said, "These are not according to measurements which I had told you. Demolish these platforms and construct again according to my instructions. The next day they constructed the platforms very cautiously; keeping in view the instructions given by the Guru. But when the Guru saw the platforms, he told them that the construction was very poor. He again instructed them to demolish the platforms and prepare the new one's. This course of action of making and demolishing the platforms continued for seven days. On the eighth day the Guru after inspecting the platform prepared by Bhai Rama asked him to demolish. When Bhai Rama heard these words of the Guru he lost his temper. He said, "I have prepared this platform according to your directive and ruling, I will not efface it now." Then the Guru examined the platform raised by Bhai Jetha Ji.

The Guru discarded that platform also and advised Bhai Jetha to dismantle the raised level surface. Bhai Jetha bowed before the Guru and said, "My Lord! I am weak in manual dexterity: Gift me alertness and aptitude so that I may be able to prepare the platform according to your command and desire." Hearing these words the Guru felt very happy. He had found the proper person to lead the Sikhs. He declared that according to the tradition, the leadership of Sikhs must go to the deserving person. Today I bestow this honour on Bhai Jetha (Ram Dass).

He called Baba Budha Ji and all other prominent Sikhs to attend the ceremony. After taking bath Guru Ram Dass wore new clothes. Then he was asked to sit on the throne. Baba Budha applied the Tilak on Guru Ram Dass forehead and spiritual kingdom passed on to fourth Guru. Then Guru Amar Dass bowed before him. After that excepting Baba Mohan, all bowed their heads in reverence.

After few days Guru Amar Dass told his family that the time had come to merge into the Supreme Being. He advised his family and devotees not to mourn on his death. After few minutes later all saw that the soul of the Guru had merged into the Supreme Light.



Guru Ramdas Ji



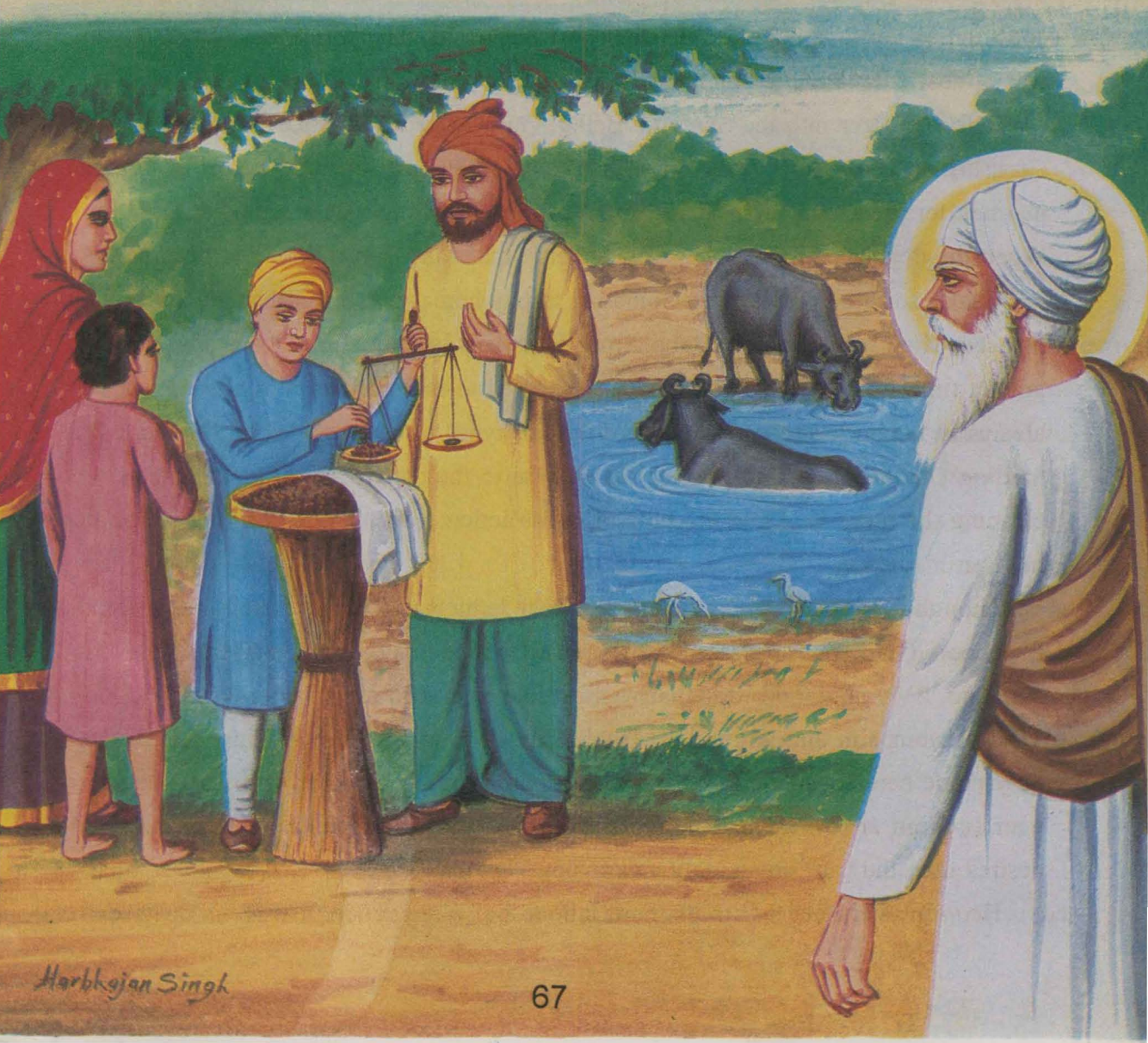
BIRTH

(Guru) Ram Dass was born on 25th September, 1534 A.D. in Chuna Mandi, Lahore. He was the son of Hari Dass Sodhi Khatri and Anupi Devi, known as Daya Kaur. He was named as Ram Dass but as he was the first child he was popularly known as Jetha. He had one younger brother Hardial and one younger sister Ram Dassi. He was fair of complexion and very handsome. From childhood he had great love for God and he was always found in the company of holy men. He was very gentle, sociable and courteous. His parents wanted that he should take to some profitable work, but he showed no interest in the worldly affairs. But one day his mother Daya Kaur forced him to peddle roasted grams. Bhai Jetha went to the bank of the River Ravi to sell the grams. But there he met a band of saints who had taken nothing that day. He distributed the grams to the hungry saints and came back home without earning.

His parents died when he was merely seven years old. He and his brother and sister became orphan in childhood. After the death of his parents their grandmother took them to village Basarke. His grandfather was not a rich man. So in order to make his living he began to sell grams under the shade of a tree on the bank of a tank. Being sociable and courteous he was earning money reasonably. (Guru) Amar Dass also belonged to Basarke village. He knew very well the grandfather and grandmother of Jetha Ji. When he heard about orphan children he felt very grieved. He wanted to help them. He used to meet Bhai Jetha at the bank of the tank. He liked the nature of Bhai Jetha. When Guru Amar Dass colonized Goindwal, he was asked by Guru Angad Dev to shift his family from Basarke to Goindwal. When Bhai Jetha heard about this news, he also decided to go to Goindwal. He told his grandfather about his decision. They allowed him to Goindwal. So he met (Guru) Amar Dass and reached Goindwal with them. At that time he was twelve years old. His grandparents perceived that he would earn more in the new city. As he had lived at Basarke for five years so all the family members of Guru Amar Dass loved him due to his amiable nature.

Reaching Goindwal Bhai Jetha resumed his work of selling roasted grams. There he found the construction work in full swing. The devotees of Guru Angad Dev had come from far and near and were serving there without taking any wages. Bhai Jetha

was very much influenced by the selfless service of the Sikhs. He also made up his mind to become a Sikh of Guru Angad Dev. After selling the grams, he made it his daily routine to help in the construction of buildings. He used also to serve the devotees. There was a common kitchen for the workers. Bhai Jetha resumed the duty of bringing water for the Langar. Sometimes he was cleaning the utensils and when he was getting time he was also going to the forest to collect dry sticks for the Langar. (Guru) Amar Dass liked the boy very much. He was very happy at his service. He also made arrangements for his residence. Many devotees had become friends of Bhai Jetha. But the family members of Guru Amar Dass became his close associates. Bhai Gurdas, Bhai Sawan Mal and Bhai Jassu considered him as their brother.



WORSHIP OF THE TRUE GURU

When Bhai Jetha Ji reached Goindwal that city was still under construction. The Sikhs of Guru Angad Dev were also constructing houses for their own residences. The city being on the grand trunk road so the Muslims were also constructing their houses. The Bazars and shops were also under construction.

The construction work continued for six years. Goinda was constructing the houses according to the advise of Baba Amar Dass. The enemies of Goinda, who used to demolish the houses constructed by Goinda, now did not dare to enter the colony. They were afraid of the Sikhs of the Guru. They were forced to help in the construction work as they also needed some houses for their residences. When the city was almost colonized, it was named as Goindwal on the name of Goinda.

Before merger into the Supreme Being, Guru Angad Dev bestowed the honour of Guruship on Guru Amar Dass. After that he advised Guru Amar Dass to shift his head quarters for preaching Sikhism to Goindwal. So Guru Amar Dass settled at Goindwal. When the devotees of Guru Angad Dev heard that Guru Amar Dass had become their Spiritual leader they flocked to Goindwal to pay homage to him. Bhai Jetha was very pleased when he heard that Baba Amar Dass had become Guru Amar Dass. It was golden time for him to serve the Guru. He tried to remain with him always. He was always at his beck and call. He was doing all types of services. When the Guru was holding Darbar he used to provide fan service to the congregation. In Langar he was cleaning the utensils and at the time of construction work he was carrying baskets of mud on his head.

Though there was a free kitchen but Bhai Jetha was selling roasted grams for his livelihood. Guru was so pleased at his service that one day he called (Guru) Ram Dass and said, "My son! Tell me what wish, desire and aspiration has brought you hear. What is your aim and ambition?" Bhai Jetha Ji bowed before the Guru and said, "I have come here abandoning and renouncing all desires." The Guru was very pleased to hear such an answer. Then the Guru said, "If you have come here abandoning all desires then the true sovereignty awaits you."

He won every heart with his hard labour and true service. It was his devotion to

service that he became son-in-law of the Guru. He was also very intelligent and talented.

When Brahmins complained to Akbar against Guru Ram Dass then Akbar invited Guru Amar Dass to his court. The Guru sent Bhai Jetha as his representative in the court. Bhai Jetha gave reply to all charges very competently. He told that Guru Amar Dass had no intention to malign the Hindu faith, he was only teaching the people to understand the true meaning of life. He also told him that Hindus believed in caste system. They consider that some are born high but others are born low. But Guru Nanak believed that all are born equal. A man becomes high or low by his deeds. He also stressed that Sikhs believe only in one God, so they do not worship gods and idols. King Akbar was convinced that the Guru was right in his approach. When he found Guru's teaching very near to his way of thinking, he was satisfied. Akbar was so pleased that he honoured Bhai Jetha with a robe of honour. He also desired to have an audience with the Guru and Bhai Jetha invited him to pay a visit to Goindwal.



MARRIAGE

Guru Angad Dev Ji entrusted the Guruship to Guru Amar Dass Ji in 1552 A.D. At that time, the age of Bhai Jetha was about eighteen years. He had a very attractive personality. His height was more than six feet, his complexion was fair, he had healthy body and was extremely handsome. He won every heart with his sweet voice and godliness.

In December 1552 A.D. one day Mother Mansa Devi said to Guru Amar Dass, "Our daughter Bhani has now grown up, it is the right time we should select a suitable groom for her." The Guru replied, "It is very proper that you have reminded me that our daughter has reached the marriageable age. But tell me what type of groom should we search for?" Mother Mansa Devi said, "He should be young, healthy, talented, learned, pious, Gursikh and very handsome." At that time Bhai Jetha had come to meet Guru to take advice for the construction work. When he saw that Mata Mansa Devi had an audience with the Guru, he stood aside. When Mansa Devi saw standing Bhai Jetha near by, then Mother Mansa Devi pointing towards Bhai Jetha said, "The groom should be like this boy." The Guru replied, "He is the only boy who resembles him, there is none else in this world who had the features and qualities like him. If this boy seems you ideal of your imagination as the suitable groom for our daughter Bhani then why not consider him as suitable groom for her." Mother Mansa Devi had no objection to that. So they decided to ask Bhai Jetha for their proposal. Actually Guru Amar Dass and Mother Mansa Devi had been knowing Bhai Jetha since his childhood. He was not new for them. Mother Mansa Devi had decided since long that Bhai Jetha Ji was a suitable groom for her younger daughter. Same was the case of Guru Amar Dass. He loved that boy very much and had determined to make him not only his son-in-law but also his inheritor. Bibi Bhani was their affectionate child. She loved the Guru very much. She always remained at the service of his father. She was an embodiment of ability benevolence, earnestness, restraint and discipline. According to the teachings of the Guru she always recited the Name of God. She used to wear simple clothes and disliked the ornaments.

When Mother Mansa Devi and Guru Amar Dass approved that Bibi Bhani should

be married to Bhai Jetha, then one day the Guru sent for Bhai Jetha in his own room. Bhai Jetha came and paid homage to the Guru. The Guru asked him to sit beside him. When Bhai Jetha sat near him the Guru said, "Bhai Jetha! I have called for you for a special purpose. To-day I want something to beg from you. I hope that you would not decline. Bhai Jetha was embarrassed to hear such words of the Guru. He did not know what he had hidden from the Guru. Bhai Jetha said, "My Lord! I can offer you even my head. I always think how can I avail my services to you."

The Guru said, "I am very pleased to hear your this answer. I beg your hand for my daughter Bhani. Please inform me after deliberation."

Bhai Jetha was perplexed and amazed. He was considering himself as the servant of the Guru's house. He had never thought that one day he would become as son-in-law of the Guru. But he was ordained so he remained calm.

After few days Bibi Bhani was married to Bhai Jetha. They both liked each other and they were both of the similar nature. After marriage they met Guru Amar Dass and Mother Mansa Devi and fell at their feet. They blessed them for a long life and happy living. Then they requested the Guru they did not want to go else where. They wanted to remain at their service. The Guru agreed and he got constructed a separate house for their residence.



GURUSHIP

Bhai Jetha though became the son-in-law of the Guru but still he was discharging his duty with the same enthusiasm, zeal and excitement. Though devotees were paying more respect to him but he remained polite, courteous and benevolent as he was earlier. Once some relatives of Bhai Jetha came from Lahore to visit Goindwal. They saw that Bhai Jetha was still carrying the basket of mud on his head. They lost their temper to see it. Complaining to the Guru they said, "You are still considering your son-in-law as your servant and a minor labourer. It is not proper. We are proud of our Sodhi caste and we feel ashamed to see our relative working as servant of your house. He has defiled our dynasty." But the Guru said, "He has not defiled your dynasty, but would redeem it. Sodhi dynasty would become well-known all over the world due to Bhai Jetha. He is not carrying basket full of mud on his head, but a Divine crown. Your eyes which have become blind due to ego and arrogance, could not recognize it. That day is near when you would bow before him in reverence and feel pride in sitting near him."

Bhai Jetha's service was selfless. Physically he was feeling lowest of lowest but spiritually he always kept his mind in the recitation of the Name of God. Guru Amar Dass was so influenced by his service that he made up his mind to entrust him the leadership of the Sikhs. But some devotees were thinking that Bhai Rama Ji who was eldest son-in-law of Guru might succeed the Guru. Bhai Rama Ji was also serving the devotees with great zeal. The Guru wanted give them a test in order to dispel the doubts of the devotees.

One day Guru Amar Dass sent for Bhai Rama and Bhai Jetha. He told them that for the evening Satsang he wanted two platforms to be constructed at different places. He marked for them two different places for the construction of the platforms. Both sons-in-law bowed before the Guru and acceded to prepare the platforms with great pleasure. Next day, they started to prepare the platforms and in the evening completed their job. They asked the Guru to examine the platforms. Inspecting the platforms the Guru rejected both the platforms. He asked them to demolish the raised platforms and to construct new ones. This course of action of making and breaking continued for seven days. On the eighth day the Guru inspected the platforms very carefully.

First he scrutinized the platform built by Bhai Rama. There was a pause for some

time. Then pointing towards the platform the Guru said, "Demolish the platform, it is not up to the mark." When Bhai Rama heard again the word of demolition, he lost his temper and said, "I have built the platform according to your direction. I will not demolish it now. It seems due to old age your memory has weakened." The Guru examined carefully the platform raised by Bhai Jetha Ji, the Guru condemned that platform also and he advised Bhai Jetha to dismantle it. Bhai Jetha bowed before the Guru and said, "My Master! I am weak in craftsmanship. Bestow upon me alertness and aptitude so that I may be able to prepare the platform according to your wish and desire." The Guru was very pleased to hear these words. He asked Sri Ram Dass to take bath. After taking the bath Sri Ram Dass wore new clothes specially tailored for him. The Guru Amar Dass Ji embraced him and guided him to the throne of the Guru and asked him to adorn it. Bhai Jetha (Ram Dass) sat on the throne. Then Guru Amar Dass placed five paisa and a coconut in front of Guru Ram Dass and after going round him three times he bowed before him. Then Baba Budha Ji applied the Tilak as a mark of Guruship and spiritual kingdom passed to the fourth Guru.



GURU RAM DASS CHAKK

Guru Amar Dass wanted to colonise a new city. In June 1570 A.D. he took Sri Ram Dass with him and reached the place where he wanted to build a new city. It was that place where Guru Nanak Dev and Bhai Mardana had rested for some time when they were going on a long journey starting from Sultanpur Lodhi. When Guru Nanak Dev was resting at that beautiful place he had said, "One day a beautiful city and a Pool of Nectar will be constructed at this place.

When Guru Amar Dass and Sri Ram Dass reached at that place, Guru Amar Dass sent for the headmen of the villages of Gumtala, Tung, Sultanwind and Gillwali. The Guru told them that he wanted to colonize a new city at that place. The people of those villages agreed to the proposal of the Guru and showed their willingness to contribute their lands for the construction of the city. But the Guru told them that he would compensate them according to the current value of the land. So he paid the price of the land and got the deed transferred to his name. Foundation stone of the town was laid by Guru Amar Dass himself and town was named as Guru Ka Chakk.

Guru Amar Dass had already colonized Goindwal under his supervision. So he had become an experienced town planner. He gave detailed instructions about the planning of the new city and returned back to Goindwal. Sri Ram Dass started construction work with great zeal and enthusiasm. The Sikhs of the nearby villages also came for help. The Guru Ji first constructed the residential houses according to the instruction of Guru Amar Dass. These residential houses came to be known as Guru Ke Mehal. Near the residential houses a bazar was formulated so that the devotees and labourers could buy the necessary articles. That bazar came to be known as Guru Bazar.

When the residential complex and business centre was established then Guru Amar Dass sent a message to Sri Ram Dass to come back to Goindwal. When Sri Ram Dass reached Goindwal then Guru after testing his ability adequacy, capability, experience, suitability and devotedness entrusted him the leadership of the Sikhs. He was declared as the fourth Guru. Bestowing upon him the honour of Guruship, Guru Amar Dass asked him to shift his residence to new colonized city. He also asked the new Guru to make that city as centre of preaching. After completion of the Guru Bazar, digging of the Santokh Sar Sarovar started. The workers and masons also constructed houses for

their own residences. The Guru also started Langar for the devotees and the workers.

The Guru sent messages far and wide that a new city is under colonization. He also informed them that free land would be allotted for the construction of houses and shops. When the traders and craftsman heard about it, they reached the city in large number.

The Construction work was in progress according to the planning of the Guru. Different bazars were constructed for the people of different professions and vocations. The people of different trades started settling at the places allotted to them. When Guru Ram Dass constructed a Darbar Hall and started preaching the devotees then the name of the city was changed to Chakk Ram Dass.

The Guru also bought five hundred bighas of land from the nearby village Tung for the further expansion of town.



EMERGENCE OF THE POOL OF NECTAR

When Guru Ram Dass was busy in the supervision of the construction of the city then a strange incident happened. That holy place to which Guru Nanak Dev and Guru Amar Dass had pointed out was discovered by chance.

Historians write that Duni Chand Khatri was a great landlord of Patti town. He was very haughty, conceited and arrogant. He had five daughters. All were very charming and talented. One day Duni Chand asked his daughters, "Who provides for you to eat." Elder four daughters said, "Father it is you." But the younger daughter whose name was Rajni did not reply. Her father again asked her, "Tell me who provides for you the clothes and other essential articles." Bibi Rajni again kept quite. She had lived with her maternal grandfather and grandmother at Lahore. They were great devotees of Guru Amar Dass. So they believed that one God sustains all the human beings. Bibi Rajni after a pause said, "It is God that sustains all living beings." Hearing this reply Duni Chand was enraged. He said, "I shall see how the God sustains you." In due course, he married her elder daughters to rich landlords. But he was so annoyed with Rajni that in fit of temper he married her to a leper. But she accepted her fate and served the leper with great love. Her father could not bear it. He turned her out of the house.

At that time Guru Ram Dass was colonising the new city. As she was a devout Sikh, she had earlier heard about it. When she was ordered to get out of the house she placed her husband in a basket and carrying him on his head reached 'Guru Ke Chakk.' There the devotees provided her one small room and they stayed there. She got the duty of cooking the food in Langar of the Guru. She herself was taking meals in the Langar and also bringing food for her husband. So she was well contented with her fate. She was always reciting the Name of God and had great belief in Him. Sometimes she took her husband with her and arranging for his peaceful sitting under a shady tree, used to join her duty in the Langar.

One day she placed the basket with her husband by the bank of a small pond in the shade of a 'ber' tree and herself went to Langar.

When the leper was sitting on the bank of pond, he saw a pair of crows dipped **down in** to the pool and flew away with their colour changing from black to white. He

considered that the pool did not contain an ordinary water. So he struggled and by crawling reached near the water of the pond. Then he dipped into the water. But when he came out he was astonished to see himself. He was no longer the leper he had been. He walked as a young man and again sat under the shade of the tree. He waited Rajni very patiently. When Rajni returned from the Langar house, she was distressed to see a new man sitting near her basket. Her husband told her the complete story of his transformation. But she did not believe it. She cried and wailed and hearing her voice some devotees came to help her. But the young man also tried to convince them. At last, they went to Guru Ram Dass who was supervising the construction work inside the city. When the Guru asked the young man to tell the truth, he narrated the whole story which had happened with him. The Guru was convinced to hear the story of the young man as he perceived that pond must be same sacred place about which Guru Amar Dass had told. Then the Guru assured Rajni that young man was her real husband. Her belief in God had cured the leprosy of her husband.

Then the Guru told Baba Budha Ji that pond was the same holy place about which Guru Amar Dass had foretold. He asked him that there a Pool of Nectar must be constructed.



NECTAR POOL

Next day 'Deg' (a big cooking pot) of Karah Prasad (sweet pudding offered at a Sikh shrine) was prepared. The Guru took Baba Budha, Bhai Gurdas and other reverend Sikhs with him and reached near the Nectar Pool. Then the Guru asked Baba Budha to dig a spade of mud from the tank as an inauguration ceremony of the construction work. After reciting the holy hymns, Baba Budha Ji dug a spade of mud and threw that in a basket. After that the Karah Prasad was distributed among all the Sikhs.

Then all Sikhs started digging the mud and filling their baskets were carrying on their heads and were throwing at the bank. So the digging of the holy tank started from that day. When the people of area heard about the appearance of Nectar tank, they flocked to see and to have bath in it. The story of the healing of the Rajni's husband became very popular. Everybody desired to have dip in the holy tank. Thousands of people were coming daily with their spades and metal pots for the construction of the tank. Diseased men and women were coming for a dip in the holy tank. When they were getting cured of their diseases they were becoming the true Sikhs of the Guru. Such disciples were serving with great devotion.

But for the continuity of the free kitchen, to bake the bricks and for the payment of labourers and masons, there was a great need of money. So the Guru sent his preachers and other reliable Sikhs to other states to collect the offerings.

With in few months countless money was collected and the construction of tank continued vigorously. Rajni and her husband were also serving with great devotion. When father of Bibi Rajni heard that by the grace of Guru the husband of Rajni had been cured of the dreadful disease, he also came to pay homage to the Guru.

With in few months the holy tank was completed. Then a big platform was raised in the centre of the tank. This platform was joined with the bank of the tank. At this raised platform Darbar was held in the morning and evening. The platform was covered with canopies and large tents.

After that four wells were dug at the four corners of the tank. These Persian-wheels were running for twenty four hours and water of these wells was falling in the holy tank. The farmers were bringing their bulls for this purpose with great pleasure.

Sometimes competitions of fast running were arranged among the oxen.

The tank was filled to the brim within few months. Now that place converted into a holy pilgrim place. People were coming from far and near to have a dip in the holy tank. At the platform the singers were reciting the holy hymns of the Gurus. There holy tunes were striking with waves of the water of the Nectar Pool.

The people forgot Ganges river for a holy dip. The water of tank had a great healing power. The people suffering from chronic diseases after taking bath in the holy tank were becoming hale and healthy. After taking bath they were attending the Darbar of the Guru. After completion of the recitation of the 'Asa di Vaar', the Guru was addressing congregation. The people of the city were enriching physically, mentally and spiritually. They were living very happily. They had not to pay any type of tax, because that city was their own city. The head of the city was Guru himself, who was very benevolent and showering his grace on all.

After the construction of the Amrit Sarovar, the city was renamed as Amritsar.



A VISIT TO LAHORE

The elegance and hustle and bustle of Amritsar city was increasing day by day. It was routine of the Guru that he used to get up early in the morning and after taking bath absorbed in recitation of the Name of God. After that he used to reach the platform and there a Diwan was held and singers recited the holy hymns.

After the completion of the recitation of the holy hymns, the devotees were asked to go to Langar house and there they were sharing their meals, without any discrimination of caste and creed. The Guru was also attending the Langar and was taking his meals sitting with his devotees.

After that he used to go to Guru Ke Mehal for taking rest. In the evening he was again attending the Darbar and was giving audience to the devotees. He also addressed the congregation and was preaching the Sikh idiology to the devotees. He always advised them to adopt a true way of living. In his sermons he was affirming his devotees that they should believe in one God.

After the evening Darbar the hymns of 'Sodar' were sung. After that the singers were allowed to sing hymns of their choice according to Ragas. The impulses of the Ragas were striking with waves of the water of the holy tank. The devotees enjoyed that wondrous atmosphere and were engrossing into emotions hearing that celestial music. After that the pilgrims were asked to share the meals in the common kitchen. The Guru himself was supervising the arrangements for the accomodation of the pilgrims.

In those days some pilgrims from Lahore visited the Darbar of the Guru. Bhai Sihari Mal a relative of the Guru also accompanied the pilgrims. At the time of their departure Bhai Sihari Mal requested the Guru to visit his birth place. He told the Guru that Sikhs of Lahore were eagerly waiting for him.

The Guru agreed and promised that he would reach Lahore within a month . One day he asked his Sikhs to make arrangements for his departure for Lahore. He took with him all members of his family and some devout Sikhs. When he reached near the Lahore, he saw that all prominent Sikhs and other inhabitants of Lahore had come out to welcome him. They were proud of him that he belonged to Lahore. They perceived that one orphan child due to his selfless service and hard work had become the True Emperor.

Guru Ram Dass first visited his own house in Chuna Mandi. He stayed there for

few days and converted that house into a holy monument.

Making his house a common religious place he stayed in the house of Bhai Sihari Mal. The house of Bhai Sihari Mal was very vast. There devotees were coming to pay homage to the Guru during the whole day. It became very difficult for him to get any time for the recitation of the Name of God. The Guru asked them to observe discipline. He fixed times for assembling. He advised them to come in the morning and evening so that he could fix times for the recitations of hymns and for addressing the congregation. He also started there the common kitchen. Those relatives who had met him at Goindwal also came to pay homage to him. They asked the Guru to forgive them. They confessed that what Guru Amar Dass had said, proved true. The Guru told them, "There is no difference between the Guru and God. But you misunderstood him. Now recite the Name of God and God will pardon you." His relatives again said, "Since we have come from Goindwal we are facing many problems. We always feel grieved and painful." Then the Guru again advised them and said, "You should contemplate the holy Name of God with full devotion thereby grief, pain and fear shall be departed from your mind." After staying for a long time he returned back to Amritsar along with his family and other Sikhs.



EMPEROR AKBAR VISITED AMRITSAR

The Emperor Akbar evolved a new religion which he named as Din-e-Ilahi. Religious discourses was a routine in his court. Once a discussion emphasized to conclude that who was the man in the world, who could be graded as the real God. The Hindus and Muslims named thousands of their saints and pir faqirs, but Emperor Akbar was not satisfied. There was one Sikh of Guru Ram Dass. He said, "If you desire to see the living God in this world, then you should meet Guru Ram Dass. He is the same man who was disciple of Guru Amar Dass and met you at Lahore to solve the complaint of Brahmins. He has no lust for money. Whatever he receives from his devotees he gives to the needy persons. His Sikhs also offer grain pulses, vegetables and fruits. He transfers all such things to the free kitchen which continues for twenty four hours. Who ever goes there, never remains hungry. Sometimes rich men present him very precious gifts. But he even does not keep those valuable gifts with him. One day an old rich lady presented a very costly necklace to the Guru. The Guru atonce handed over that necklace to a poor Sikh. The old lady became very sad. She had brought that necklace with a great belief that the Guru would wear that necklace around his neck. The Guru was aware of the sadness of the old lady. He told the lady, "Mother, don't worry, I have received your necklace with the same trust and belief you gave to me. It would now help that poor man who has fixed the marriage of his daughter. You should feel happy your necklace will help the poor man." The old lady was pleased to hear these words of the Guru.

When Emperor Akbar memorised that old case he remembered the meeting with Guru Amar Dass at Goindwal. He asked his courtiers that he would meet Guru Ram Dass when ever he goes to Lahore.

Once he came to Lahore to suppress the revolt of the Afgans. Then he stayed at Lahore and desired to meet Guru Ram Dass at Amritsar. His courtier had told him that Guru Ram Dass was a God himself. He had no lust for the money and power. So Emperor Akbar took with him Golden Mohars to offer to the Guru.

When he reached Darbar Sahib he saw thousands of people attending the Guru to hear his holy sermons. When he paid a visit to the Guru, he gave him respect and

asked him to sit near him. But the King had arrived there to test the humility of Guru Ram Dass. So he presented a big plate full of Golden Mohars to the Guru. At that time his younger son (Guru) Arjan Dev was sitting beside him. The Guru asked him to take the plate and to distribute the Golden Mohars to the needy persons. (Guru) Arjan Dev took the plate and distributed the Mohars to the poor. The Emperor Akbar was amazed to see such an act of the Guru. Later on he was told that the Guru never keeps money with him what ever offerings he receives he gives to the needy and poor persons. The Langar of the Guru was running for twenty four hours. Akbar was convinced that Guru Ram Dass was a great Saint. He desired to offer a Jagir of twelve villages for the maintenance of the kitchen. But the Guru refused and said, "Such free kitchens do not depend upon Jagirs. Men fight with each other due to these Jagirs. These Jagirs are sources of evil passions, pride and ego. We only believe in one God and by the Name of God are sustained all creatures, continents, all worlds and spheres. He is Lord of this world and the next world." King was pleased to hear these words of the Guru. He told his courtiers that he had seen an embodiment of real God.



A MEETING WITH BABA SRI CHAND

Baba Sri Chand was an elder son of Guru Nanak Dev Ji. He did not marry and lived the life of a celibate. He played a great role for the preaching and celebrity of the Sikhism. He possessed great miracle powers and subdued many haughty and arrogant persons. Though he was against Guru Angad Dev but he never declared himself as the Guru. He had also heard the praise of Guru Amar Dass but he did not meet him.

When he heard about the construction of the Amritsar city, Nectar Pool and praise of Guru Ram Dass, he came to Amritsar for an audience with the Guru.

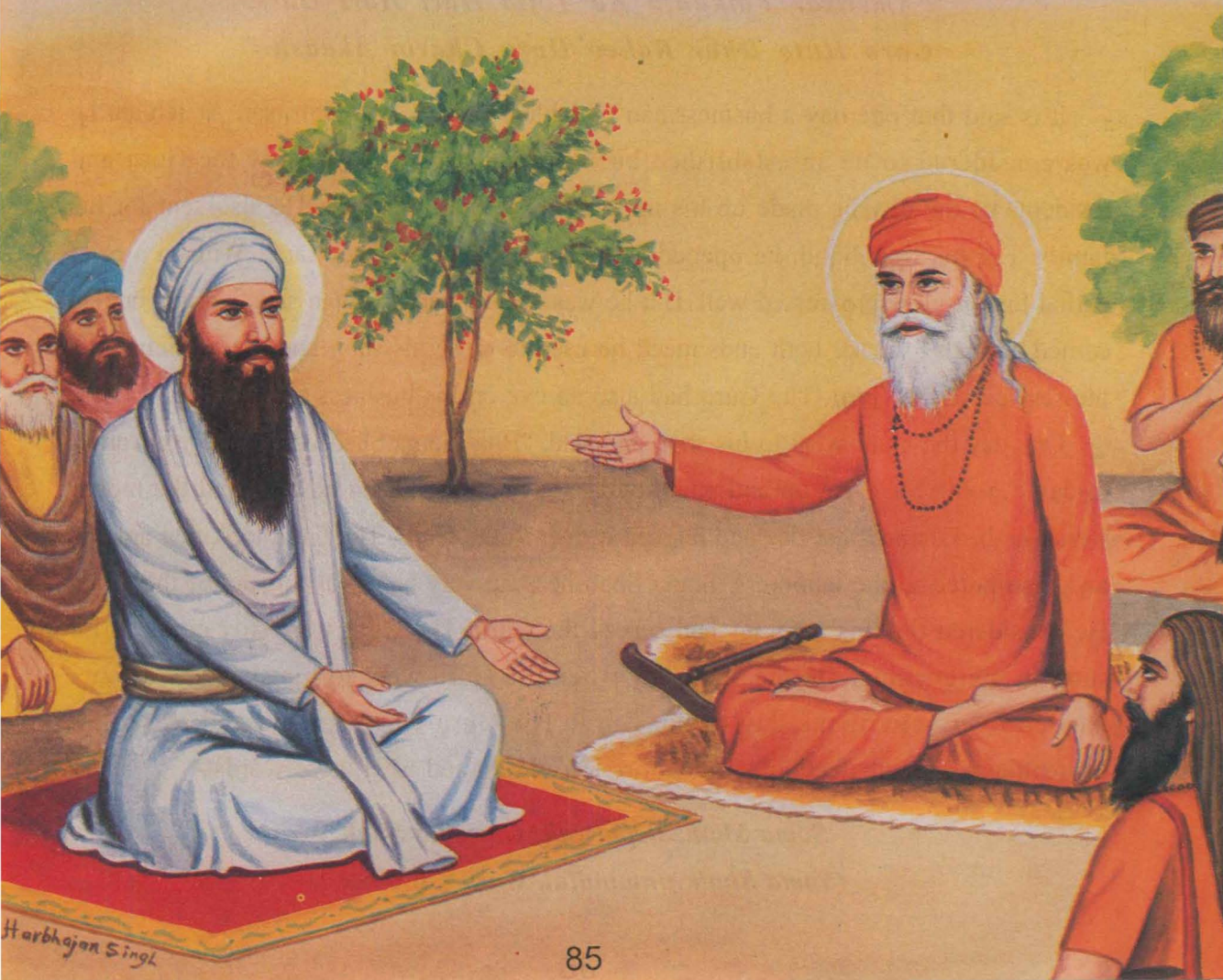
At that time he was about ninety years old. Due to worship of God he was still very active and healthy. He was wearing a saffron coloured dress. But he had no affinity with the yogis and recluses. When Guru Ram Dass heard about the arrival of Baba Sri Chand, he rose and himself went to receive Baba on the way. As he was son of Guru Nanak Dev, so he bowed before him and with great respect took Baba Sri Chand with him and seated him beside him. His few disciples also accompanied him. Baba Sri Chand was very pleased to see the Divine face of the Guru. His face seemed to him resembling the face of his father Guru Nanak Dev. He was fascinated to see the charming personality of the Guru. Then pointing towards the beard of the Guru he said, "Why have you grown such a long beard." The Guru said politely, "It is to wipe the dust of the feet of great men like you." Baba Sri Chand laughed to hear this answer. He said, "It is this humility and politeness which has made you worthy of Guruship. I have heard about your benevolence, generosity, and humbleness, but now I have seen with my own eyes. With your devoted service you have not achieved the Guruship but also won the hearts of mankind. Your praise can not be described in words. I have been very pleased to see the city of Amritsar which you have built with great hardship. The glory and grandeur of the Nectar Pool is matchless. I bless that who ever would take a bath in this tank, must be cured of his all sins and get salvation.

When Baba Sri Chand asked for leave, Guru Ram Dass bade him farewell with great respect. He offered rupees five hundred and one horse of Arabian breed at the time of his departure.

At that time a group of Yogis were staying at Amritsar. They were studying the way of living of the Sikhs.

One day they met the Guru and said, "We are surprised to see that your Sikhs do not perform Ashat Yog. It is very difficult to control the mind without apprehension of Yoga. We have perceived that your Sikhs would not attain salvation."

The Guru said, "We don't believe in the performance of Yogas. Our Sikhs do not live as recluses. There is no need to play on a reed or a flute. We believe in one God and realize Him with love and compassion. When a man realizes God he attains salvation forth with. So simple method to get salvation is to recite Name of God and to see Him in His creation. By reciting the Name of God all troubles vanish and man gets true happiness. One who resides even a particle of God's Name in his heart becomes immortal and attains salvation. A man can recite the Name of God in doing his routine works. So he need not go to the mountains or forests like you." Yogis were satisfied to hear the answer of the Guru and went away.



BHAI SOMA SHAH

The appreciation of Amritsar city propagated all over India. Who so ever once visited Amritsar, became resident of the city. They were feeling as they had visited heaven. The residents of the Amritsar were exempted from all types of taxes and *jajias*. The special characteristic of Amritsar city was, that it had no police or police station. The prophet of peace, Guru Ram Dass was the administrator of the city. He was not giving punishment to any one but instead was showering good fortunes on the people. A poet Hari Dass writes, "When city of Amritsar and heaven were placed in scale pans of balance then pan carrying Amritsar being heavy, fell down on the earth and pan carrying heaven being light rose to the sky."

***"Amritsar Vaikunth Ko Tolio Hari Hari Dass.
Goro Huto Dhar Raheo Horo Chario Akaash."***

It is said that one day a businessman of Jehlam came to see Amritsar. At Jehlam he was considered to be an established businessman. But when he saw the Guru and residents of the city he made up his mind to settle there for ever. He also sent for his family. For his livelihood, he opened a small shop near the holy tank. With in a brief period his business progressed well. But he was not so greedy. When satisfied that he had earned enough to make both ends meet; he used to close his shop and placed himself at the service of the Guru. The Guru had also an eye on his business and service.

One day the Guru went to his shop and said, "Bhai Soma Shah what have you earned to-day?" Soma Shah got up and paid homage to the Guru. Then he collected the money which he had earned that day and handed it over to the Guru. The Guru took that amount and distributed to the labourers. Soma Shah became very happy at this act of the Guru. He considered that his earnings had served the Guru. The Guru was daily going to his shop in the evening. On the sixth day when the Guru went to his shop, he at once handed over sale of the day to the Guru. The Guru was very pleased to see his contentment and satisfaction. "The Guru blessed him and used these words:-

***Soma Shah, Beparwah, Guru Ka Shah.
(Soma Shah, unmindful, Guru's Banker***

Due to blessings of the Guru he became one of the richest businessman of Amritsar. When ever Guru Ram Dass needed money, grains or pulses for the common kitchen, Guru's Banker Bhai Soma Shah used to make all arrangements himself. Though he had become a very busy merchant, but still he served the Guru with great devotion. He was attending the Darbar in the morning and evening without break. He also served in the common kitchen with great pleasure. His family was also going with him and they all served in the Langar. They were bringing water, distributing the meals to the devotees and cleaning the utensils. His son Ram Shah was also a beloved Sikh of the Guru. He was appointed as a preacher of Multan by Guru Arjan Dev Ji. After that the grandson of Ram Shah named Mehar Shah became a reliable and prominent Sikh of Guru Gobind Singh Ji.

Though Guru Gobind Singh had stopped the tradition of Masands but Mehar Shah baptised as Mehar Singh used to collect offerings of the Sikhs of Multan and was sending regularly to the Guru. Guru Gobind Singh was so pleased at his loyal service that he designated him as 'Bakhshand Farzand.'



RAJA OF MULTAN

Applause of Nectar Pool was beyond description. Who soever heard that after having a dip in the Nectar Pool, all diseases vanish, were flocking to Amritsar in great numbers. The enthusiasm for taking bath in the holy water of river Ganges was diminishing. A poet named as Gawal writes, "It is very difficult to get the Nectar of heaven but Nectar of the Nectar Pool is always available. It is said that by drinking the Nectar of heaven one becomes immortal. But that Nectar he gets only after death, but who knows this mystery; because no one had returned back after his death. But after drinking the Nectar of 'Nectar Pool' one gets salvation." Bhai Nand Lal also writes, "What is the value of the water of the river Ganges in contrast with the Nectar of the 'Nectar Pool.' Here all sixty eight pilgrim places seem to be at the service of 'Nectar Pool.'"

Rajas and kings were also taking baths in the 'Nectar Pool.' It is said that once Raja of Multan was afflicted with such a disease that all vaides and doctors failed to cure him. When there remained no hope of the survival of his life, then the Raja asked his ministers, "Is there any saint who can cure his disease." In those ministers, one knew about 'Nectar Pool' of Amritsar. He said, "If you go to Amritsar and take a bath in the holy water of Nectar Pool then you would get cured of this disease."

Raja atonce made up his mind to go to Amritsar. He took his queens, ministers and servants and riding on chariots reached Amritsar. He was estranged to see such a beautiful city of Amritsar. There were all types of facilities available in the new constructed city. There were wide and clean bazars. All people were living very happily. There was no conflict, agony and feud.

When he reached the centre of city he was mesmerized to see the holy tank of Nectar. The singers were reciting the holy hymns of the Gurus and the atmosphere was very peaceful and glorious. His servants helped him and he took bath in the holy tank. By taking bath in the tank his mind felt wonderful ecstasy. He also experienced that he has become a changed man. He said to his queens and servants. "I have been cured of my affliction. Now I am feeling hale and healthy. His queens and servants became very happy. Then all took bath in the holy tank.

After resting for some time, they attended the Darbar and paid homage to the Guru

with great reverence. Raja himself placed some Mohars in front of the Guru as offerings. When the Guru blessed him he perceived as if he had found all the enjoyments of the world. The colour of his face changed. He thanked the Guru from the core of his heart. He said, "You have done a great benevolent work by constructing such a holy tank of Nectar. The whole mankind is obliged for your this kindness. I was suffering from such a chronic diseases that all treatments failed. But one dip in the holy water has changed my life."

Raja was so much influenced by the charming personality of the Guru that he stayed there for many days. He was daily taking bath in the holy tank and it became his routine to listen the recitation of the hymns.

He became a devout Sikh of the Guru. When he returned back to Multan he preached Sikhism to his subjects. The people of Multan were very influenced to hear the treatment of his chronic disease. So they were coming in groups to pay homage to the Guru and to have a dip in the holy Nectar Pool.



BABA PRITHI CHAND

Baba Prithi Chand was elder son of Guru Ram Dass Ji. He was born in 1557 A.D. at Goindwal. He was very zealous, fanatical, cunning and tactician. Bhai Gurdas has used word (Meena) 'shrewd' for him. This word is very appropriate to understand his personality. In Punjabi this word is used for that man who outwardly seems very simple and innocent but actually is deceitful and crooked.

Guru Ram Dass always used to advise him but there was no effect on him. At the time of the construction of Amritsar city and holy tank, he used to embezzle the money offered by the devotees. After few years he became the administrator and was collecting and spending the money himself. He became so conceited that he considered himself as Guru. He had been telling the people that his father was just a nominal head of Amritsar. Actually he had been running the administration. He had no regard for Mother Bhani, Guru Ram Dass Ji and younger brothers. Guru Ram Dass loved his youngest son (Guru) Arjan Dev ardently. So due to jealousy he became an enemy of (Guru) Arjan Dev. He wanted to acquire Guruship by hook or crook. He made all the masands as his associates and asked them to deposit all the offering to him. He opened his office outside the main entrance and asked his servants to bring all the devotees to his office. So his armed servants were bringing the devotees by force to his office. There he used to snatch the offerings from the Sikhs.

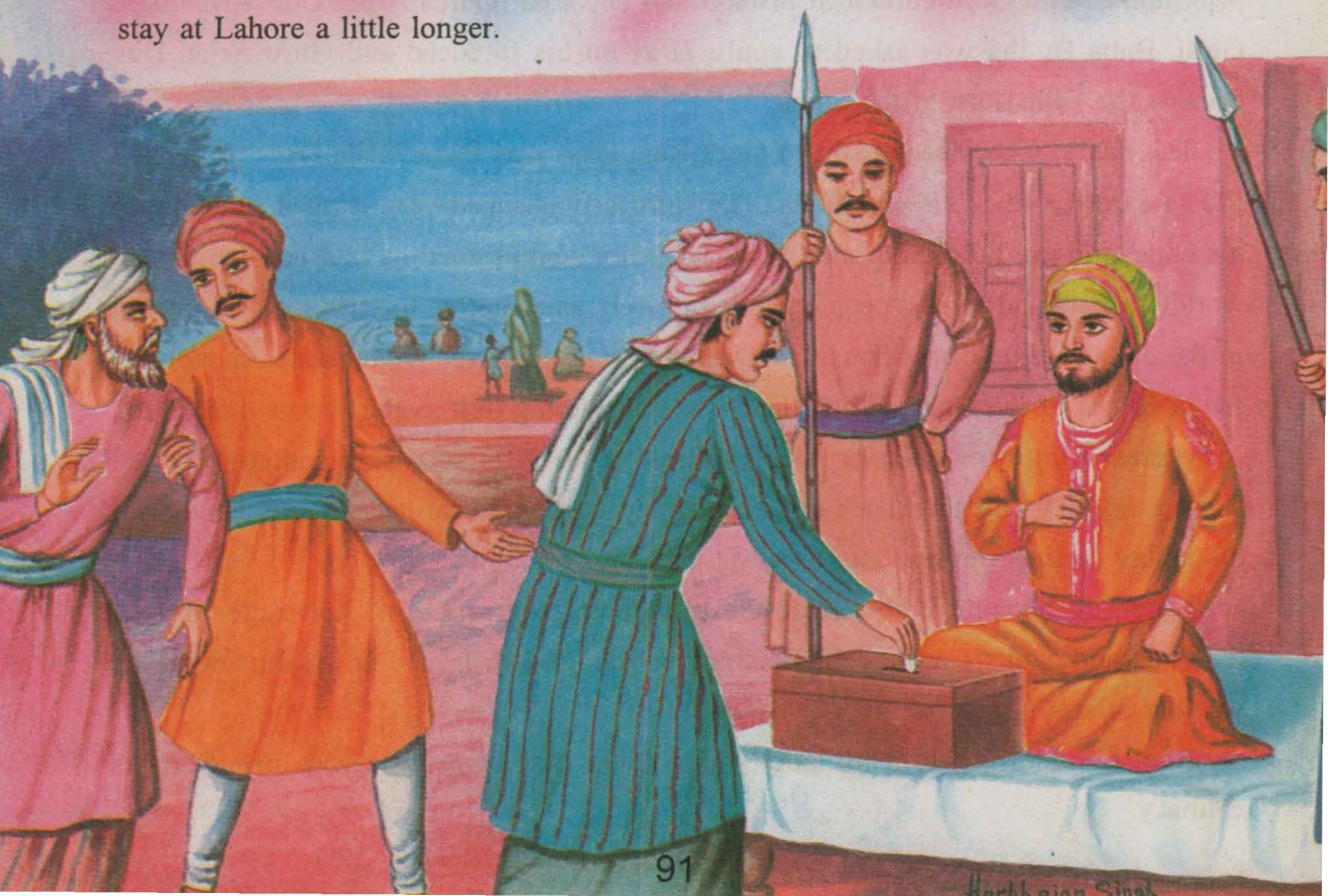
But the Guru took no notice of it. He had no greed for the money. The loyal devotees who knew very well the conceitedness of Baba Prithi Chand; were adopting other methods to avoid Baba Prithi Chand. Once the Guru was invited to attend the marriage of his relative at Lahore. But he was busy in the construction work and he feared that if he attended the marriage due to his Sikhs it would become very difficult for his relative to control the overflow of the congregation. So he informed them that he would send his elder son to represent him.

The Guru sent for Baba Prithi Chand and advised him to go to Lahore to attend the marriage of his relative. But Baba Prithi Chand refused frankly to leave Amritsar. He said, "Who would control and handle such a vast enterprise and establishment. These affairs need great craftsmanship and vigilance. I can not ignore it. So you should send some one else to attend the marriage."

The secret agencies of Baba Prithi Chand had been informing him that Guru Ram Dass was inclined to bestow the Guruship upon (Guru) Arjan Dev Ji. So that was also the reason that he did not want to leave Amritsar. Then the Guru called his second son Baba Maha Dev. He was a very simple man and did not take interest in worldly affairs. When the Guru asked him to go to Lahore he also refused. So the Guru was forced to ask (Guru) Arjan Dev to attend the marriage. (Guru) Arjan Dev atonce approved to go to Lahore.

Baba Prithi Chand felt very happy when he came to know that (Guru) Arjan had agreed to go to Lahore. It had become for him a very easy job to get the Guruship.

At the time of departure of (Guru) Arjan Dev, the Guru advised him to stay there until he would be called back. He stayed at Lahore for more than two years and it seemed if the Guru had forgotten all about him. (Guru) Arjan Dev had a great love for Guru Ram Dass. So one day he wrote a letter and sent it to the Guru through a servant. But when the messenger reached Amritsar, he met Baba Prithi Chand and handed over him the letter in order to pass it on the Guru. When Baba Prithi Chand read the letter and keeping the letter with him, sent a message to (Guru) Arjan Dev to stay at Lahore a little longer.



BABA MAHA DEV JI

But again several months passed, but the Guru did not call him. So he wrote another letter and sent to Amritsar through a messenger. Baba Prithi Chand atonce reconginsed the messenger and taking the letter from him advised the messenger that the Guru himself would go to Lahore to bring him back.

But again several months passed and he longed to have a glimpse of his father. He again wrote a letter and sent the messenger advising him to deliver the letter only to the Guru. When the Guru read the letter and saw the word three marked on it then he asked the messenger about the other two letters. The messenger said that he had delivered those two letters to Baba Prithi Chand. The Guru summoned Prithi Chand at once and asked him about the earlier two letters. But Prithi Chand declined that he had seen that letters. Then the Guru sent his attendants to Prithi Chand's room and to fetch the letters. Prithi Chand felt very humiliated at his cunningness.

Guru Ram Dass at once sent Baba Budha Ji to Lahore to bring Guru Arjan Dev back home. The Guru embraced his son and declared (Guru) Arjan Dev as the next Guru. Baba Budha was asked to apply *Tilak* on his forehead and Guru Arjan Dev became the fifth Guru of the Sikhs.

The name of the second son of Guru Ram Dass was Baba Maha Dev. He lived a life of carefree since his childhood. The Guru had arranged very learned scholars for his education but he did not care for that. Being disillusioned he had no love for the worldly affairs and for the people. He led a lively and carefree life. He took no interest in the daily routine of his house. He was not afraid of anybody and never spoke with the devotees of the Guru. When the Sikhs considering him as the son of their Guru, were presenting him gifts, he used to throw those gifts away and sometimes even abused the Sikhs for their such acts. The residents of Amritsar had become familiar of his nature so they did not dare to speak with him.

When he became mature, the Guru decided to arrange his marriage. But he declined and said, "I am a celibate since my childhood, I have no relation with the worldly affairs."

Bhai Gurdas writes in his poetry that Baba Maha Dev was very proud of his celibacy.

Once when Guru Ram Dass was invited to attend marriage of his relative in Lahore. Then the Guru advised Baba Maha Dev to attend the marriage on his behalf. But when he asked him to go to Lahore in order to attend marriage of his relatives Baba Maha dev was enraged to hear these words of the Guru and said, "Who is our relative. I do not know any relative. In this world all relations are based on selfishness. I don't want to see any relative. I am a celibate. I have shirked all the relations. So I will not attend the marriage." When Maha Dev refused to go there, the Guru sent (Guru) Arjan Dev. Baba Prithi Chand always tried to instigate Baba Maha Dev against Guru Arjan Dev. But he never cared about such type of provocation. He had no desire to occupy the seat of Guru. He was not even attending the Darbar. He was reciting the Name of God according to his own will. He also had no relation with the Masands. He did not care about the money or property.

He was such a saint who had attained the perfect poise and everlasting bliss. God's Name itself dwelt in his body. He was completely dyed in God's glory and happiness. The people knew that he had conquered his mind and had become one with God. He had abandoned the evil passions.



MERGED INTO SUPREME LIGHT

Baba Prithi Chand did not recognize Guru Arjan Dev the true Guru. His conceitedness and arrogance did not change. He continued his misbehavior towards the Guru. He considered the Guruship as his birth right. When Guru Ram Dass found that he would not change his attitude then he condemned him in the public. He reprimanded him for his concealing letters sent by Guru Arjan Dev from Lahore.

After bestowing the honour of Guruship upon Guru Arjan Dev, Guru Ram Dass with his family left for Goindwal. He also took Baba Budha Ji with him. He told the members of his family that his end was not far. He wanted to merge into Supreme Light at Goindwal.

On 1st September 1581 A.D. Guru Ram Dass took bath in the Baoli and attended the Darbar. Then he called Guru Arjan Dev to sit near him and said, "Now you are embodiment of four Gurus. The Divine Light travelling from Guru Nanak Dev to Guru Angad Dev from Guru Angad Dev to Guru Amar Dass and from Guru Amar Dass to Guru Ram Dass has now come to you. You are now fifth Guru of the Sikhs. Guru Amar Dass had advised me to construct Amritsar city, a Nectar Tank and Harimandir Sahib. But with in this limited time I have not been able to construct Harimandir Sahib inside the tank. Now I instruct you that you should construct a beautiful Harimandir Sahib inside the Nectar Tank so that the devotees after taking bath in the holy tank, could hear the Divine music sitting inside the Harimandir Sahib.

Then he called Baba Budha and advising him said, "You should make the necessary arrangement for the construction of the Harimandir Sahib. You know also very well that Prithi Chand would not tolerate it and might try to offend the fifth Guru. You should discard him and tell the Sikhs of the world that Guru Arjan Dev was the real Guru and Prithi Chand was mere a thief."

Then he addressed the congregation and said, "Always recite the Name of God and listen to the hymns sung by the singers. Believe in Guru Arjan Dev who is my embodiment.

I advise the members of my family and the Sikhs not to mourn on my death. It is Will of God that my time has come to merge with the Supreme Being.

Then he closed his eyes and merged into the Supreme Light. All were amazed to see such a miracle. Guru Ram Dass was forty seven years old when he left this world. The period of his Guruship was brief. He had been the fourth Guru for barely seven years.

When the devotees and the members of the family found that the reverend Guru had left them, they asked the singers to recite the hymns. As the Guru had advised, no one wept on that occasion. All accepted the Will of God happily. Next day the body of the Guru was cremated at the bank of river Beas.

In order to perform the last rites they stayed at Goindwal for more days. According to the prevalent custom, a turban is offered by the maternal parents to the father's successor. When maternal uncle of Guru Arjan Dev, Baba Mohri invested Guru Arjan Dev with the turban, Prithi Chand objected to it. But when Guru Arjan Dev came to know about it, he atonce presented the turban to him.

Next day with his family he left Goindwal and reached Amritsar.

